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William Brewster,
New York.

[Hawarden (Edward)]

13035 e. 133



D. 5. 30

CHARITY

AND

TRUTH:

OR,

Catholicks not uncharitable in saying, that none are sav'd out of the Catholick Communion.

Because

The RULE is not universal.

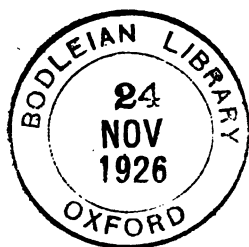
We are willing the People should examine what we teach, and bring all our Doctrines to the Law and to the Testimony ; that if they be not according to this Rule, they may neither believe them nor us. 'Tis only Things false and adulterate, which shun the Light and fear the Touchstone. We have that Security of the Truth of our Religion, and of the Agreeableness of it to the Word of God, that honest Confidence of the Goodness of our Cause, that we do not forbid the People to read the best Books our Adversaries can write against it. *Archbishop Tillotson, Sermon xxx. Fol. 359.*

By H. E.

Behold, I am with you always, even to the End of the World. S. Matth. xxviii. v 20.

B R U S S E L S :

Printed in the Year of our LORD, 1728.





PREFACE.



THE only great, I might say, the only Business of a Christian in this Life, is Salvation. In this we are all equally and infinitely concern'd. And there cannot be a more signal Instance of the prodigious Corruption of the present Age, than that an universal Concern of the highest Nature should be almost universally neglected. Religion, they say, is the Parson's Business; he maintains his Wife and his Family by it. But is Conscience the Parson's Business too? If the People lose it, and Heaven with it, is it the Parson's Loss? Are they no Sufferers by it?

2. But God is infinitely good: and it is hop'd, that Men may live as they please in this World,
A 2 and

and yet may enjoy a better when they die. God is infinitely good, but he is also true to his Word. He has reveal'd his Will; and will infinitely reward all those who do it. But he never promis'd Heaven to such, as either will not take true Pains to find it, or will not sacrifice their most darling Passions to procure it, or who are not afraid to wrest his Words to their own Perdition. Let his Word be our Rule, and his Church our Guide, and we have nothing to fear.

3. S. Paul gives us, more than (1) once, a large Catalogue of Sins, which, without Repentance, exclude Men from the Kingdom of God. And yet into how many Follies do we see them run in this licentious Age? It is a rakish Opinion, that all Men go to Heaven: And I am willing to believe, that none but Rakes and Infidels can entertain a Fancy, so directly opposite to the Word of God. For if all Men go to Heaven, how came the (2) rich Man into Hell? Why is Capernaum to be cast down (3) into it? Why is he, who calls his Brother, Fool, lyable to (4) Hell-fire?

4. To this they tell us, that no one is damn'd to Eternity: that after a certain Time, all Sinners, how wicked soever, will be releas'd from Hell, and carried into Heaven. It seems, eternal Torments are the only Things, which Rakes and Infidels dread. But it is not plainer in the Scripture, that there is either a Heaven or a Hell, than that

(1) 1 Cor. vi. v. 9, 10. Gal. v. v. 19, 20, 21.
 (2) S. Luke xvi. v. 23. (3) S. Matth. xi. v. 23.
 S. Luke x. v. 15. (4) S. Matth. v. v. 22.

But see Gal. iii. v. 1. and S. Luke xxiv. v. 25. For in such Cases to call one, Fool, is an Act of Justice, and no Sin at

that the Torments in the latter shall indure to Eternity. For how do the Sins, mention'd by S. Paul, exclude Men from the Kingdom of God, if all Men shall at length be plac'd in it? And how does this agree with the Account, which the Judge himself gives us of the last Trial? For (5) when the Son of Man shall come in his Glory, all Nations shall be brought before him, and he will separate them one from another, as a Shepherd divides his Sheep from the Goats. And he will set the Sheep on his right Hand, and the Goats on his left. To those on his right Hand, he will give the Possession of his Kingdom; and will say to those on his left, Depart from me, you accursed, into everlasting Fire. And lest Sinners might think, that the Fire is eternal, but not the Punishment; he adds, (6) And these shall go into everlasting Punishment; but the Righteous into everlasting Life. So that either the Gospel is false, or the Punishments of Vice are as endless as the Rewards of Virtue.

5. But leaving Rakes and Infidels: There are still vulgar Errors, relating to Salvation, which deserve our Notice.

FIRST VULGAR ERROR.

The first is, that it is Charity to suppose all Men sav'd, whose Life is morally honest. True, if Christian Religion acknowledges nothing necessary to Salvation, besides moral Honesty. But,

A 3

if

(5) S. Matth. xxv. v. 31, &c. (6) Ib. v. 46.

if this, and many other Duties are equally necessary (as we shall see hereafter) it is against common Sense to say, that Charity supposes all Men sav'd, who have common Justice or moral Honesty in regard to others. Charity desires the Salvation of all Men; but it does not think that all are sav'd; or that that all are sav'd, who comply with one Duty necessary to Salvation. For the divine Revelation and common Sense are the only Rules, by which true Charity judges of the Salvation of Men. To these false Charity has no Regard; and therefore she dispenses her imaginary Favours with a more liberal Hand. But Hell and the Fool's Paradise are the very same Place, and differ only in Name.

SECOND VULGAR ERROR.

6. It is also a vulgar Error, that the infinite Goodness of God will not suffer the greatest Part of Mankind to perish. No one perishes, who fears and loves God above all Things. But that the greatest Part of Mankind are indued with this Fear and Love, is a great Mistake. For nothing is plainer in the Scripture, than that, in regard to those who perish, few are sav'd. (7) Many are call'd, says our blessed Saviour, but few are chosen. And, (8) Enter, says he, at the strait Gate: For wide is the Gate, and broad is the Way, which leads to Destruction, and many enter at it. How strait is the Gate, and narrow the Way, which leads to Life, and

(7) S. Matth. Ch. xx. v. 16. Ch. xxii. v. 14. (8) S. Matth. vii. v. 13, 14.

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and few they are who find it! *Few therefore comply with the Conditions, on which Heaven is promis'd. Few are faithful in the Discharge of all Duties necessary to Salvation. Few fear and love God above all Things. Few are either so innocent, as never to have fall'n into a State of Sin, or so truly penitent, that they abhor nothing so much as their past Disorders.*

7. But did God make the greatest Part of Mankind, to be for ever miserable? No. He neither made the greatest, nor any Part of Mankind, for so ignoble an End. He made us to be happy for ever in the Enjoyment of himself. For this we were all design'd by his Mercy. And this merciful Design (which nothing but Sin could hinder from having its full Effect) has peopled Heaven with innumerable Saints, a glorious Army of Conquerors gather'd from all Nations under the Sun. For tho' the Number of Saints is small and inconsiderable, if compar'd with the rest of Mankind; yet it is very great in it self. For the Catholick Church, which is the Communion of Saints, has been, or will be, in all the Parts of the Earth. And S. John saw in Heaven (9) a great Multitude, which no Man could number, of all Nations, and Kindreds, and Peoples, and Tongues. But if the greatest Part of Mankind will not observe the Conditions, on which Heaven is promis'd; if they will abuse their Liberty, and rebel against God, if they will fight against their own Conscience, and against the Almighty, under the Banners of Lucifer and

A 4 his

(9) Apoc. vii. v. 9.

his wicked Associates ; if neither Allegiance, nor Faith, nor Reason, nor Conscience, nor Benefits, nor Threats, nor the Passion of the Son of God, nor endless Torments, nor infinite Rewards can hinder them from engaging in a War against their Maker, their best and only Benefactor, without Repentance, and without a Possibility of Success in this most villanous, and most outrageous Attempt, they must suffer, as their Folly and their Crime deserves, that is, eternally. For there is no middle State for ever. And every deliberate mortal Sin, if weigh'd by the offended Majesty of God in the Weights of the Sanctuary, is High Treason against the King of Kings, and of infinite Malice in his Sight. And when by divine Justice the Sinner is cut off without Repentance : As the Guilt of his Sin remains for ever, so must the just Punishment of it remain without End:

THIRD VULGAR ERROR.

8. *It is a vulgar Error, that it is Charity to believe, that Jews and Turks are sav'd. For the Christian Revelation gives us no Assurance, that any one of riper Years is sav'd, without Faith in Christ. S. Paul every where represents him as our (10) Propitiation by Faith. And S. Peter tells us, that (11) there is no other Name under Heaven given to Men, whereby we must be sav'd.*

FOURTH

(10) Rom. iii. v. 25. Gal. ii. v. 16, &c. (11) Acts iv. v. 12.

FOURTH VULGAR ERROR.

9. *It is a vulgar Error, that if I judge more favourably of the Salvation of another, than he does of mine; I am the more charitable of the two. This, I say, is a vulgar Error. For a charitable Judgment, and a favourable Judgment, are quite different Things.*

A favourable Judgment is a Judgment in your Favour, be it right or wrong. A charitable Judgment is that which is grounded on Truth, and which proceeds from the Love of God above all Things. So that a charitable Judgment may be very unfavourable, and a favourable Judgment may be very uncharitable. As will manifestly appear by these Instances.

If sober Men say with S. (12) Paul, that Drunkards cannot be sav'd; this Judgment is both charitable and necessary, tho' not favourable to the sottish Friends of the Bottle, whom it condemns. But are Drunkards more charitable than sober Men, because they judge more favourably of their Salvation, I mean, that sober Men may be sav'd, tho' Drunkards cannot? Again, if sober Men should think that Drunkards are in a State of Salvation: this Opinion, how much soever in their Favour, would be highly uncharitable, by encouraging them in their Wickedness. Another Instance is this: High-way Men say, that honest
Men

(12) 1 Cor. vi. v. 10; Gal. v. 19, 21.

Men may be sav'd ; and honest Men say, that High-way Men cannot. Whether then is an honest Man, or a High-way Man the more charitable ? If the High-way Man is not the more charitable of the two, it is a vulgar Error, that, If I judge more favourably of the Salvation of another, than he does of mine, I am the more charitable of the two.

FIFTH VULGAR ERROR.

10. *It is therefore a vulgar and great Error, that, setting all other Considerations apart, if Protestants judge more favourably of the Salvation of Catholicks, than Catholicks do of theirs, Protestants are the more charitable Side. For is it not a great Error, which would make Drunkards more charitable than such as are sober ; and High-way Men, or any other Villains, more charitable than those who are honest ? Yet this is manifestly the Case. See, how it stands betwixt them and S. Paul. For it is only in his Sense, that I take the Word Hereticks. We Adulterers, Drunkards, Idolaters, Hereticks, and High-way Men grant, that S. Paul is sav'd : He affirms, (13) that we cannot : Therefore we are more charitable than St. Paul.*

Whether any Protestant Writer or Preacher of Note was ever so far overseen, as to slip into this wretched Fallacy, I shall not trouble my self
to

(13) Gal. v. v. 19, 20, 21.

to examine. But the judicious Rabble thinks it better than all the Demonstrations in the World. And is entirely convinc'd by this manifest Sophistry, by this false and foolish Reasoning: which, if it has any Force against Catholicks, has the same against S. Paul, in the Instance above mention'd. So far, indeed, they are in the right, that if Catholick Religion is uncharitable, it is not Christ's Religion. But if they think this prov'd sufficiently by an Argument, which may as well be urg'd against S. Paul and his Writings; they are certainly and shamefully in the Wrong.

SIXTH VULGAR ERROR.

11. *It is a vulgar Error, that he is uncharitable, whoever supposes, that none are sav'd in any other Religion, unless they are excus'd by invincible Ignorance. This, I say, is a very great Error; because it makes all Christians, and even the Apostles uncharitable. For does not every Christian, who thinks himself in the right, that is, who thinks his own Religion clearly reveal'd, suppose, that none are sav'd in any other, unless they are excus'd by invincible and involuntary Ignorance? For can they err against the plain Word of God, without being ignorant? And if their Ignorance is voluntary and criminal; are they in a State of Salvation? Again, did not S. Paul, and the rest of the Apostles, who believed and taught the whole Christian Religion, suppose that none were sav'd, who did not believe all the Articles or Parts of it, unless they were excus'd by invincible Ignorance?*

12. *When*

12. *When our Adversaries therefore think fit to support their Charge of Uncharitableness against Catholicks; two Things are requisite. The first is, that they take Care to avoid these vulgar Errors. The second is, that they avoid all Degrees of Sophistry and false Reasoning. For these prove nothing, but only the Weakness of the Cause in which they are employ'd.*

13. *If you ask me, Why there are so many Divisions in Christendom, if all Men ought to be of the same Faith, and in the same Communion? Perhaps I cannot answer this Question better than by another. Why did not the Doctrine and Miracles of Christ convert all Judæa? Why did not the Doctrine and Miracles of the Apostles convert the Roman Empire, and all the World to which they preach'd? The Answer is obvious and undeniable. As many as fear'd God, and took their Salvation to Heart, were converted. The rest, who were much more numerous, continued as they were before, tho' the Evidence in Reason could not be question'd. And will not the same Rule hold for all the Divisions, which are, or ever were in Christendom, or rather in the World? Yet how hard is it to convert either a Jew, a Turk, an Infidel, or a Dissenter? Because they do not fear God, and take Salvation to Heart. St. Paul preach'd in (14) Athens, that is, in the most learned and inquisitive City in the World. He preach'd in the Areopagus,*

(14) Acts xvii. v. 16, 17.

reopagus, which was one of the most venerable and august Assemblies under the Sun. And what was the Issue, but the Conversion of (15) one Man, of one Woman, and of a few others: If then the Evidence and Eloquence of S. Paul reap'd so little Fruit; can we expect a large Harvest? Tho' if the Generality of Mankind feared God (which hitherto they never did, and probably never will) much might be done. For the Doctrine and Motives of Christianity are known in all the chief Parts of the Universe. It must not therefore be denied, but Jews, Turks, and Infidels, if they fear'd God, and had a due Care of their Salvation, would soon be Christians. And if all Christians had a due Fear of God, would they not enter into his Fold, and into the strictest Union imaginable? If so, the Fear of God is the only Catholick Remedy to heal all the Wounds and Divisions of Christendom. For to imagine, that Light and Evidence is wanting for this great Work, is to lay the Fault of our Divisions on the Divinity, and to make God the Author of that which he condemns.

14. But is not the Catholick Church highly uncharitable, in coining new Articles of Faith, and in obliging all Men to believe them?

To this I answer, first, If her Adversaries are to be her Judges, and Judges in their own Cause, She is. But if she is the One, Holy, Catholick, and Apostolick Church; if she is
the

the Pillar and the Support of Truth, against which the Gates of Hell shall not prevail ; if she is the Judge, appointed by Christ, in all Disputes of Religion, which she has always thought it both her Duty and her Right to decide, in seventeen Centuries ; that is, if the Creed, the Scripture, and universal Tradition is true ; She is not.

I answer, secondly. This Objection, I fear, will not be of much Credit to our Adversaries. For (without reflecting upon them) it is the common Cry of all Hereticks, who ever were in Christendom. We have long and large Catalogues of heretical Sects, as well in the History and Councils of the Church, as in the Writings of Theodoret, of S. Augustin, of S. Epiphanius, of Tertullian, and of S. Irenæus. But there was never any heretical Sect, which did not accuse the Catholick Church of coining new Articles of Faith, and of obliging all Men to believe them. And as our Adversaries accuse the Council of Trent on this Head ; so did the Eutychians as freely accuse the Council of Calcedon ; the Nestorians, that of Ephesus ; the Macedonians, that of Constantinople ; and the Arians, that of Nicea. For as it is essentially necessary for all Schismatics, to accuse the Catholick Church of causal Schism ; so it is essentially necessary for all Heresies, which either are, or ever will be in the World, to accuse the Catholick Church of coining new Articles of Faith, and obliging all Men to believe them. Why ? Because Schismatics are certainly Offenders, unless the Catholick Church be guilty of their Schism.
And

And Hereticks have no Claim to Christianity, unless they pretend to the Faith first deliver'd to the Saints.

15. *I must therefore beg leave to say, because it is undeniably true, that all Hereticks and Schismatics, who ever were in Christendom, have accus'd the Catholick Church of UNCHARITABLENESS. All Schismatics have proclaim'd her uncharitable, by being the Cause of their Schism. All Hereticks have proclaim'd her uncharitable, by coining new Articles of Faith, and obliging all Men to believe them. A Consideration, which ought to make our Adversaries more backward in renewing the Charge. For Hereticks and Schismatics are bad Precedents. And S. Augustin makes it a Question, Whether is in the more dangerous Condition, a most vicious Catholick, or a Person who is guilty of Heresy only?*

16. *The Subject, which is treated in the following Papers, is of a large Extent. And it seem'd, that I could neither dispatch it in fewer Words, nor set it in a clearer Light, than by the Familiar Method of QUESTIONS and ANSWERS. But I hope the Reader will be so kind both to himself and me, as to bear the Question constantly*

(16) *Utrum autem Catholicum pessimis moribus, alicui Hæretico in cujus vita præter id quod Hæreticus est, non inveniunt homines quod reprehendant, præponere debeamus, non audeo precipitare Sententiam. Lib. iv. de Bapt. Cap. xx.*

W constantly in Mind, as long as he is reading the Answer to it. For, without this, it will be impossible for him to judge, whether the Proofs, which I offer in Defence of my Answer, be pertinent or not. To help in this the Reader's Memory, in the next Impression (if there be any) the Questions, as far as is necessary, shall be set in a small Character, at the Top of every Page. Some Reflections on Mr. Chillingworth's Book will also be added.

June 28: Anno 1727;

E R R A T A.

PAGE 12, line 5, read equally. p. 24, l. 3, r. *he can stand, that he can live.* p. 34, l. 28, by such, r. such. p. 42, l. 28, and, r. or. p. 86, l. 17, r. *invincibly.* l. 19, r. by and. p. 90, l. 7, r. *whither.* p. 91, l. 7, r. *to come.* p. 97, l. 8, r. Questions. l. 15, r. than. l. 17, other, r. their. p. 106, l. ult. has, r. have. p. 117, l. penult. *in the World,* r. *in the whole.* p. 126, l. antepen. Communion, r. the distinctive Articles of her Communion. p. 133, l. 26, we, r. which we. p. 134, l. 10, r. with whom. l. 11, *blot out* with. p. 136, l. 29, r. v. 15. But. p. 141, l. 1, r. S. Mat. xviii. p. 144, l. 3, is, r. is diverting himself, and fighting. p. 155, l. 20, r. Regard, of. p. 161, l. 7, r. against the. p. 174, l. ult. since these, r. since few or none of these. p. 216, l. 10, r. and Pope. p. 236, l. 15, r. *Bishop.* p. 253, l. 7, r. *leucoclasts.* p. 262, l. 24, if, r. of. p. 281, l. 10, r. respective.

In the Bottom Notes.

p. 5, l. 3, r. *obtinuit.* p. 17, l. 1, Q. iv, r. Q. vi. p. 33, l. 4 r. *subycere.* l. 7, r. E. *Pour.* p. 95, l. 1, r. *insuper.* l. 3, r. *ex-orta.* p. 107, l. 3, r. *Juventutem.* p. 108, l. 2, r. *Reliquiis.* p. 109, l. 8, r. *Orthodoxis.* p. 115, l. 4, r. lxi, Non. p. 116, l. 12, r. *Donatistas questio.* p. 222, l. 4, r. *orbe.* p. 224, l. ult. r. 1710 E. p. 229, l. 11, *subditis,* r. *subiectis.* p. 268, l. 6, r. *ἀποδοσίαν.* p. 271, l. pen. r. *Lib. v.* p. 275, l. 2, r. *ἑταῖροι.* l. 17, *non,* r. *nec.*

Lesser Faults; I hope the Reader will pardon; As when Verbs and Adverbs begin with great Letters. So he will find Apostacy p. xviii, 157, 213, 260, 261, for Apostasy; Complement p. 140, for Compliment. Dioclesian p. 64, 68, for Diocletian. Priscillianists p. 64, 282, for Priscillianists. Anastatius p. 224, for Anastasius. Appollonius p. 268, for Apollonius. using p. 74, for using. Bias p. 75, 183, for Bias. copy p. 113, for copy. Corpore and litteris, p. 116, 117, for Corpore and literis &c. p. 204, I quote modern Controversy as mine; because I writ that Part of it, tho' not the whole Book.

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Are Protestants the whole Catholick Church? Or, are they in Communion with it? p. 195

Quest. 11.

Were the *Vandois*, or *poor Men of Lyons*, the whole Catholick Church? Or, were they in Communion with it, since their Separation from Rome? p. 207

Quest. 12.

Did the *Greeks* before their Schism, own the *Pope's* Supremacy? p. 214

Quest. 13.

Did the *Bishops of Rome*, before *Boniface* the 3^d. challenge a Supremacy in Spirituals, over the whole Church? p. 223

Quest. 14.

Are the *modern Greeks* the Catholick Church?

Quest. 15.

Is not the Church of *Rome*, the great *Whore* in the *Apocalypse*, Ch. xvii. v. 1, 3, 4, 5, 6, 18? p. 252

Quest. 16.

Does not the Scripture foretell a great and general Apostacy, 2 *Thess.* ii. v. 3? And that, when the thousand Years are expir'd, Satan shall be loosed out of his Prison, and shall go out to deceive the Nations, which are in the four Quarters of the Earth, *Apoc.* xx. v. 7, &c? p. 260

Quest. 17.

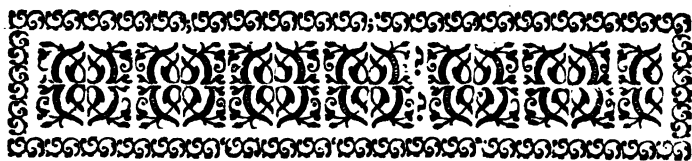
Does not the Spirit say expressly, that in the latter times some shall depart from the Faith, giving ear to seducing Spirits, and to the Doctrines of Devils, forbidding to marry, and commanding to abstain from Meats, which God has created to be receiv'd with Thanksgiving, &c. 1 *Tim.* iv. v. 1, 3? p. 266

Quest. 18.

Is the Church, in Communion with the Bishop and See of *Rome*, the Catholick Church? p. 282

Charity






Charity and Truth ;

O R,

Catholicks not Uncharitable in saying, That, *none are Sav'd out of the Catholick Communion, &c.*

First CHAPTER.

It is a general Rule of Catholick Faith, that there is no Salvation out of the CATHOLICK COMMUNION.

I.  HERE is a Difference, strictly speaking, betwixt *general* and *universal* Rules. *General* Rules, how true soever, may have Exceptions. But those Rules only are strictly said to be *Universal*, which have no Exception at all. It may therefore be *generally* True, tho' not *Universally* and without Exception, that *none are Sav'd out of the Catholick Communion.*

II. This Difference will appear by the following Instances.

B

First,

Chap. I. *First*, 'Tis true *universally*, that is, without Exception, that all are Sav'd, who die in the Fear, and Love of God above all things. Tho' Mr. *Chillingworth*, in the *Dedication* of his Book to King *Charles I.* (if I understand him right) would have his Majesty to believe, that, in our Opinion, this is neither *universally* true, nor true at all. For this, says he, is THEIR OWN HORRID ASSERTION, that a God of Goodness should damn, to eternal Torments, THOSE THAT LOVE HIM, AND LOVE TRUTH, for Errors which they fall into through human Frailty. But was it not an Oversight, in so vigilant a Writer as Mr. *Chillingworth*, to make such an early Discovery of *Insincerity*, that he could not furnish out a short *Dedication* of two whole Leaves, without - it ?

2dly, 'Tis also *universally* true, and without Exception, that none have the *Fear* and *Love* of God above all things, who either obstinately or by a criminal Neglect, refuse to comply with a great and necessary Duty of Christianity, as to (1) love our Enemies, to (2) believe the Gospel when duly propos'd, to (3) be Baptiz'd, to (4) be a Member of the Catholick Church.

3dly, It is, *generally* true, but not without Exception, that none are sav'd without *Baptism*. This, I say, is a *general*, not an *universal* Rule. For *first* we must except the (5) Martyrs, who had not an opportunity of being Christen'd. *Secondly*, we must except the (6) Catechumens and others, who, having a true Love

(1) S. Matth. v. v. 44. (2) S. Mark xvi. v. 16. (3) S. Matth. xxviii. v. 19. (4) Acts ii. v. 47. (5) S. Cyprian. *Epist.* lxxiii. *ad Jubaianum*. (6) S. Aug. Lib. iv. *de Baptismo* Cap. xxii. xxiii. xxv.

Love of God above all things, and a desire Chap. 1.
 of Baptism, died before that Sacrament could
 be administer'd to them. *Thirdly*, we must
 except those true Lovers of God, who, by an
 innocent and involuntary Mistake, think they
 were Christen'd in their Infancy, tho' indeed
 they were not. For these may be Sav'd, with-
 out ever receiving *Baptism* in Effect. *Lastly*,
 those may also probably be excepted, who have
 an *invincible Ignorance*, that Christians are
 commanded to be Baptiz'd.

4thly, It is a *general*, not an *universal* Rule
 without any Exception, that none are Sav'd
 out of the *Catholick Communion*. For, as in
Baptism, so we may *here* except two Cases.
 The *first* is that of an inevitable and *involun-*
tary Necessity. As if a Person, who Loves God
 above all things, desires to be Baptiz'd, or to
 be receiv'd into the *Catholick Communion*,
 but dies before a Priest can be call'd. The *se-*
cond is probably that of an involuntary and
invincible Ignorance. As if a Person, who is
 out of the *Catholick Communion*, be *ignorant*
 (without any Fault of his) of the true Church,
 and of the true Religion. And here too Mr.
Chillingworth, in his Dedication to the King,
 is not altogether so sincere, as might be expe-
 cted from a Writer of Controversies concer-
 ning Religion. For if I understand him right,
 he would have his Majesty to think, that a
 Point of Doctrine and its Explication, a ge-
 neral Rule and its Exception, are *Contradicti-*
ons. For the most part, says he, *they Speak no-*
thing, but Thunder and Lightning to us, and
Damn us ALL WITHOUT MERCY OR EXCEPTION:
Yet sometimes, to serve other purposes, they can

Chap. 1. *be content to Speak to us in a milder Strain, and tell us ——— that “ they allow Protestants as much Charity, as Protestants allow them.” Neither is this the only CONTRADICTION, which I have observ’d in this Uncharitable Work. And since his Dedication is so very exact, what Marks of Sincerity may we not expect from the Book it self?*


III. Now that the Reader may more easily judge of the Matter before us, it will be necessary to let him See, 1st, the *Truth* of this *general Rule* of Catholick Faith, that there is no Salvation out of the Catholick Communion: 2^{dly}, the *Exceptions*, which this Rule may admit, to wit, invincible Ignorance and invincible Necessity: 3^{dly}, what is *meant* by the *Catholick Church*, whose Communion is so necessary. The *first* of these Points will be examin’d in this, the rest in the following *Chapters*.

First QUESTION.

Is it the common Duty of all Men to be in the CATHOLICK COMMUNION?

ANSWER. **I**T is. And this is so very certain, that few or no Christian Societies have ever doubted of it. But before I come to the Proofs of this *Answer*, something must be said concerning the Ecclesiastical Use of the word, *Catholick*. According to which Use, it signifies both *Orthodox*, and (1) *Universal*.

(1) απὸ τῆ καθόλου.

Universal. So that the *Catholic Communion* is a Chap. 1.
 joyning in Sacraments and publick Prayer with Quest. 1.
 the universal and orthodox Church of Christ, 
 the Church of *all Ages* since his Time, and,
 in a limited Sense, the Church of *all Nations*.
 And, a *Catholic*, is a Member of the true
 and universal Church, adhering to Christ, and
 to the Governors whom he appointed. For,
 because Christians were, or might be divided
 into different Sects and Communions; there-
 fore the word, *Catholic*, was instituted, to
 signify the great and orthodox Body of true
 Believers, as distinct not only from *Pagans*,
Jews, and other *Infidels*, but also from *Here-*
ticks, and *Schismatics*, of what kind or Deno-
 mination soever, altho' they profess to believe
 in *Christ*, and to follow his *purest* Doctrine and
 Institutions. The *Montanists*, the *Novatians*,
 the *Arians*, the *Donatists*, the *Macedonians*,
 the *Nestorians*, the *Eutychians*, and almost all
Hereticks and *Schismatics* have been willing to
 call themselves *Catholics*. Our Adversaries at
 present do the same. And Mr. *Chillingworth*, in
 his *Dedication* to the King, puts him in mind
 of his *distress'd Mother* the *Catholic*, that is,
 the Protestant, Church. But how could that
 be the *Catholic Church*, and the *Catholic Com-*
munion, which was known to have begun with-
 in less than two hundred Years before? and St.
Augustin has long since observ'd that (2) the *Ca-*
tholic Church alone, amongst so many *Heresies*,

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has

(2) Tenet me postremo ipsum Catholica nomen, quod non
 sine causa, inter tam multas Hereses, sic ista Ecclesia sola
 obtinet, ut cum omnes Heretici se Catholicos dici velint,
 querenti tamen peregrino alicui, ubi ad Catholicam con-
 veniatur,

Chap. i. *has with reason so far kept the Possession of her*
 Quest. i. *Title, that, tho' all Hereticks are willing to be*
 call'd Catholicks, yet if a Stranger asks, *Where*
Catholicks meet to pray, no Heretick will dare to
shew him his own Church, or his own private
Chappel. I come now to the Proofs of my
Answer.

First, Because we read in the *Greek Acts ii.*
v. 47, that the Lord added to the CHURCH
daily τῶς σωζομένοις SUCH AS SHOULD BE SAV'D. If
 to the Church, therefore to the Orthodox and
 Universal Church, and to her Communion. And
 if he added to this Communion, *such as should be*
Sav'd; is it not the common Duty of all Per-
 sons to be join'd in it, as all are bound to seek
 Salvation?

Secondly, The same may be concluded, both
 from the *Creed,* and from other Parts of the
H. Scripture. For if the Catholick Church be
 always the Society and Communion of Saints;
 if she be always *Holy,* and *Orthodox* in stating
 the Terms of Communion with her; if she
 be always *Apostolical;* if she be (4) *the Pillar*
and Support of Truth; if he who will not hear
 her Voice, even in private Debates betwix't
 Man and Man, ought to be esteem'd no better,
 (5) *than a Heathen and a Publican;* if Christ
 has built her (6) *upon a Rock,* so that *the Gates*
of Hell shall not prevail against her; if she shall
 have Peace with God (7) *so long, as the Moon*
indures; if he (8) *has and will establish her for*
ever;

conveniatur, nullus hereticorum vel Basilicam suam vel
domum audeat ostendere. St. Aug. Lib. contra Epist.
Fundam. Cap. iv. (4) 1. Tim. iii. v. 15. (5) St.
Mat. xviii. v. 17. (6) St. Matth. xvi. v. 18. (7)
Pf. lxxi. (Hebr. lxxii) v. 7. (8) Pf. xlvii. v. 9.
Hebr. xlviii. v. 8.

ever ; if She be (9) a Kingdom, which shall Chap. I.
 never be destroy'd, but shall stand for ever ; if Quest. I.
 Christ will continue with her, (10) at all Times
 and Days, to the very end of the World ; if he
 has promis'd her his (11) Spirit for ever ; if
 (12) the Spirit of God, which is upon her, and
 the words, which he has put in her Mouth, shall
 not depart out of her Mouth, nor out of the
 Mouth of her Seed, nor out of the Mouth of her
 Seed's Seed, says the Lord, from hence forth, and
 for ever ; if he has given her (13) Pastors and
 Teachers — till we all come into the Unity of
 the Faith, — that henceforth we be not like
 Children, toss'd every way, and carry'd about
 with every Wind of Doctrine, by the wicked Con-
 trivances and Slight of Men, endeavouring to de-
 ceive us ; if he has even commanded the Peo-
 ple to (14) obey these Pastors, to submit them-
 selves to them, and to follow their Faith ; that
 is, if the Scripture and the Creed be true ; it is
 still the common, great, and indispensible Duty
 of all Mankind, to be join'd in Faith and Com-
 munion with the Catholick Church. And if we
 are afraid lest Men deceive us, cannot God be
 trusted ? To question it, is not Policy, but
 Infidelity.

Thirdly, because, Baptism and Catholick Com-
 munion are parallel Cases. Of Baptism it is
 said, (15) Unless one be born of Water, and of the

B 4

Spirit,

(9) Dan. ii. v. 44. (10) πᾶσας τὰς ἡμέρας, S. Matth.
 xxviii. v. 20. (11) S. Jo. xiv. v. 16. (12) Isai. lix.
 v. 21. (13) μέχρι καταργησώμεν οἱ πάντες εἰς τὴν ἐνότητα
 τῆς πίστεως. κ. τ. λ. ἐν τῇ κυρίᾳ τῶν ἀνθρώπων, ἐν
 πατρὶ, πρὸς τὴν μεθόδειαν τῆς πλάνης. Eph. iv. v.
 13. 14. (14) Hebr. xiii. v. 7. 17. (15) εἰ μὴ γεννηθῇ
 Jo. iii. v. 5.

Chap. I. *Spirit*, even the H. Spirit, *he cannot enter into*
 Quest. I. *the Kingdom of God.* And of Catholick Com-
 munion (16) *the Lord added to the Church*
daily such as should be Sav'd. Baptism there-
 fore and Catholick Communion are Duties
 equally necessary to Salvation. No one can
 be Sav'd, who *chuses* to die without Baptism,
 unless he have invincible Ignorance either of
 his being unbaptiz'd, or of the Necessity of
 Baptism. And no one can be Sav'd, who chu-
 ses to die out of the Catholick Communion,
 unless he be invincibly Ignorant of the Neces-
 sity, which all Men have of being joyn'd
 in it.

Fourthly, because the very Institution of the
Catholick Church lays a manifest Obligation
 upon all Men of receiving her Faith and Com-
 munion. For if a Parliamentary Church, al-
 tho' it be only a Creature of the State, implies
 a politick and Parliamentary Command of
 Conformity to it ; because no Church, true or
 false, can subsist without Subjects : Is it not
 undeniable, that the divine Institution of *One*
Holy Catholick and Apostolick Church, the Com-
munion of Saints, the Church of all Ages and the
Church of all Nations, the Universal and Or-
thodox Church, implies a divine and universal
 Obligation of Conformity to an *Establishment*,
 so excellent and sacred, of which God himself
 is the Author ? And is there any Hardship
 in this, but what is, in a great measure, im-
 aginary ? For is it really hard to conform
 to an *Orthodox Church* ? And as Conformity
 is here the common Duty of all Men towards
 her :

(16) Acts ii. v. 47.

her : So it is also her Duty to call all Men to Chap. 1.
 her Communion. This is what in the (17) *Quest. 1.*
Greek, that is in the Original Language of the *New Testament*, her Name imports. For She
 is styl'd *ἐκκλησία*, not only because She herself is
 chosen and call'd to serve God, but also because
 She calls all Men to his Service and to her
 Faith, and Communion. This she did in the
 Apostolical Age, and has never ceas'd to do it
 Since.

Fifthly, because St. (18) *Paul* reckons *αἵρεσεις*,
Heresies and *Schisms*, amongst the manifest Works
 of the *Flesh*, of which he says over and over,
 that *they, who do such things, shall not inherit the*
Kingdom of God. 'Tis plain from the Gospel,
 that it is the Duty, as well as the Happiness of
 all Men to be *Christians*. For *he, who believes*
not the Gospel when duly propos'd to him,
shall be damn'd, St. *Mark*, xvi. v. 16. And it
 is also plain from the words of St. *Paul*, now
 mention'd, that all *Christians* ought to be *Catholicks*,
 so to avoid the Guilt of *Heresy* and *Schism*.
 Why? Because all *Christians*, will-
 fully separated from the *Catholick Church*, are
 either *Hereticks*, or *Schismatics* : *Hereticks*, if
 separated from the *Catholick Faith* : And
Schismatics, if separated from the *Catholick*
Communion. This lets us see, how real and
 and great a Happiness it is to be a Member
 of the *Catholick Church* : Since all who are out
 of it (I mean wilfully, or by a criminal Neg-
 lect) are either *Schismatics*, *Hereticks*, or *In-*
fidels.

II. I am

(17) *ἐκκλησία ἀπὸ τοῦ ἐκκαλεῖσθαι, καὶ ἐκκαλεῖν.* (18)
Gal. v. v. 19. 20. 21.

Chap. I. II. I am not insensible, how violent and al-
 Quest. I. most *invincible Prejudices* may be innocently
 conceiv'd, even by those who are sincere and
 great Lovers of Truth, against all which has
 been or will be prov'd on this Subject with the
 utmost Evidence, especially when those Seeds
 of *Ignorance* have been Industriously spread and
 swell'd from the Pulpit, by all the Means,
 which Error and Interest can Suggest. How-
 ever, I cannot but reflect, that *Quakers* are as
 violent against *Baptism*, as the warmest of our
 Adversaries can be against the *Catholick Com-
 munion*: And that *Christianity* is as detestable
 in the Turkish Mosques (into which it is Death
 for a Christian to enter) as *Popery* is in a Pro-
 testant Assembly, or in a Presbyterian Meeting-
 House. I cannot but reflect also, that till
 Heresy and Infidelity cease to be what they
 necessarily are, that is, till Dissenters cease to
 be Dissenters, *Truth* will be always hated. But
 however injur'd, oppress'd, misrepresented, and
 slander'd, it will always be able to defend itself
 against Ignorance and Malice, tho' they be
 arm'd with Power.

III. St. (19) *Augustin* says, *The Catholick
 Church ALONE is the Body of Christ: the Holy
 Ghost gives Life to no one who is out of this BODY.*
 And in his Sermon to the People of *Algier* :
 (20) *Salvation no one can have, but in the Catho-
 lick*

(19) *Ecclesia Catholica sola Corpus est Christi. Extra hoc
 Corpus neminem vivificat Spiritus Sanctus. Epist.
 clxxxv. §. 50. Edit. Bened. (20) Salutem non potest
 habere, nisi in Ecclesia Catholica. Extra Ecclesiam Ca-
 tholicam totum potest præter Salutem. Potest habere ho-
 norem, potest habere Sacramentum, — potest Evange-
 lium*

lick Church. Out of the Catholick Church, be Chap. 1.
 may have any thing, but Salvation. He may have Quest. 1.
 Honour, he may have Baptism, he may have the
 Gospel, he may both believe, and preach, in the
 Name of the Father, and of the Son, and of
 the Holy Ghost: but he can find Salvation no
 where, BUT IN THE CATHOLICK CHURCH --- If
 he suffer out of it, tho' an Enemy of Christ should
 say to him out of the Church of Christ, offer In-
 cense to Idols, adore my Gods, and should put him
 to Death for the Refusal: he may lose his Life,
 but HE cannot RECEIVE A CROWN.

IV. I need not here put the Reader in mind,
 that the Catholick Church is only a Part of
 Christendom. Nor was it ever any more,
 than a Part of it, since Heresies began.

In the first, that is, in the Apostolical Cen-
 tury; Christendom, besides true Believers or
 Catholicks, comprehended the *Simonians*, Dis-
 ciples of *Simon Magus*, the first Reformer of
 Catholick Faith, who pretended (21) to be the
 Father, the Son, and the H. Spirit, and said,
 that his Wife begot the Angels, who made the
 World, and the Difference betwix't Good and
 Evil, from which slavery he came down to free
 Mankind. It comprehended the (22) *Menan-*
drians,

lium tenere, potest in nomine Patris, & Filii, & Spiri-
tus Sancti fidem & habere & predicare; sed nusquam
nisi in Ecclesia Catholica salutem potest invenire — si
foris patiatur, & si dicat ei foris ab Ecclesia Christi
Inimicus Christi, Pone thus idolis, adora Deos meos; &
non adorans occidatur ab Inimico Christi: sanguinem
fundere potest, coronam accipere non potest. ser. ad Cæ-
sarenses. de Emerito. §. 6. T. ix. p. 622. Invet.
Edit. T. vii. (21) See Mons. Tillemont. Mem. Eccle.
Tom. ii. p. 39. 40. (22) Ibid. p. 50.

Chap. 1. *drians*, a Branch of the former Herefy ; the
 Quest. 1. (23) *Gnosticks*, Men of wicked Morals and cor-
 rupt Lives, who held with *Simon Magus*, that
 Christ had not a real Body ; (24) the *Nicolaites*,
 equall infamous, the (25) *Cerinthians*, who af-
 firm'd the necessity of Circumcision, and of
 the other Ceremonies of *Moses's* Law, but
 held, that the Creator of the World did not
 know God, that a bad Angel was the God of
 the Jews, that, when *Jesus* was Baptiz'd, *Christ*
 came upon him in the form of a Dove, but
 left him, when he Suffer'd ; the (26) *Nazaræ-
 ans*, who also held the necessity of Circum-
 cision, and of all the other Jewish Ceremo-
 nies ; and the (27) *Ebionites*, who in this a-
 greed with the *Nazaræans* and *Cerinthians*,
 and added, that Christ is a meer Man. They
 rejected the Prophets, and Part of *Moses's*
 Books. They condemn'd St. *Paul*, as an Ene-
 my to the Law of *Moses*, and as an Apostate ;
 and of the new Testament, they receiv'd only
 the *Hebrew* Gospel of St. *Matthew*, and cor-
 rupted several Places in it.

V. Hence to guard and arm true Believers,
 against the *Heresies* of that Time, was a very
 considerable Part of the Charity and Charge
 of the Apostles. St. *Peter*, in his Epistles, and
 St. *Jude*, attack'd more particularly the *Sim-
 onians*, and the *Gnosticks* : as St. *Paul*, and St.
John the Evangelist, both in his Gospel and in
 his Epistles, did the *Cerinthians* and *Ebionites*.
 St. *John* calls them (28) *Antichrists*, and says,
 there

(23) *Ib.* p. 52, 54. (24) *Ib.* p. 47, 48. (45) *Ib.* p. 61,
 62. (26) *Ib.* p. 113. (27) *Ib.* p. 117, 118, 119. (28)
 i. Jo. ii. v. 18, 22. i. Jo. iv. v. 3. ii. Jo. v. 7.

there are (29) *many* of them. He adds (30) *Chap. 1. They went out from us, but they were not of us: Quest. 1. for if they had been of us, they would no doubt have continued with us.*

St. Paul, writing to the *Galatians*, an. 55, reckons (31) *ἀπίστος, Heresies and Schisms*, amongst the manifest Works of the *Flesh*, which exclude Men from the *Kingdom of Heaven*.

And writing to the *Corinthians*, in the following Year, he tells them, that (32) *there must be Heresies, that those who are truly good, may be made manifest.*

As (33) *there must be τὰ σκάνδαλα, Scandals; but wo! be to that Man, by whom Scandal comes.*

And may we not say the same of *Heresy*, the greatest Tryal, to which ungarded Virtue is expos'd, and which sometimes draws whole Nations into Perdition?

An. 64, writing to St. *Titus*, Bishop of *Candy* or *Crete*, he says, that (34) *a Heretick is subverted, that he Sins, and that he is self condemn'd and self convicted ἀποκαταλείτ*, because he knows or ought to know his Guilt. Yet St. *Paul's* Advice is, that he be twice admonish'd, before he is cast out of the Church.

The same Year, writing to St. *Timothy* Bishop of *Ephesus*, he fails not to put him in mind, that (35) *some, by putting away a good Conscience, have suffer'd Shipwrack in their Faith. Of whom is Hymenæus, and Alexander, whom I have deliver'd to Satan, that they may learn not*
to

- (29) i. Jo. ii. v. 18. ii. Jo. v. 7. (30) i. Jo. ii. v. 19.
(31) Gal. v. v. 19, 20, 21. (32) i. Cor. xi. v. 19.
(33) St. Matth. xviii. v. 7. (34) ad Tit. iii. v. 11.
(35) i. Tim. i. v. 19, 20.

Chap. 1. to *Blaspheme*. In the Close of this Letter, he
 Quest. 2. cautions St. *Timothy*, (36) against the *Gnosticks*.

He writ again to St. *Timothy* in the Year following, and did not forget to warn him against *Herefy*. He tells him, that it spreads and eats (37) *like a Gangrene*, which carries Death with it. That the Promoters are *Hymenæus* and *Philetus*, and that they (38) *Subvert the Faith of Some*.

And Christ himself condemn'd the (39) *Nicolaïtes* by Name.

Second QUESTION.

Is it a great and grievous Sin, for any one, to Live and Die out of the Catholick Communion?

ANSWER. **I**T is, setting aside invincible Necessity and invincible Ignorance: and is a necessary Consequence, from what was said and prov'd in Answer to the last Question.

For *first*, If it be a necessary and great Duty of all Mankind, to be in the *Catholick Communion*; it is a grievous Sin to Live and Die out of it. For every Violation of a great Duty is a grievous Sin. And to continue in the Violation of such a Duty, is to continue in a State of Damnation.

2dly, To Live and Die without *Baptism*, is a grievous Sin, unless it be excus'd in riper Years

(36) i. Tim. vi. v. 20. (37) ii. Tim. ii. v. 17, *ὡς γὰρ ἡ σήρα*. (38) v. 18. (39) Apoc. ii. v. 6, 15.

Years by invincible Ignorance, or by invincible Necessity. For *unless one be born of Water, and of the H. Spirit, he cannot enter into the Kingdom of God.* But Baptism and Catholick Communion are parallel Cases, in order to Salvation, from St. *John* iii. v. 5, and *Acts*. ii. v. 47. Chap. 1.
Quest. 2.

Thirdly, To rebel against the Institution and Command of God is a grievous Sin. But the very Institution of that Church, *to which the Lord added such as should be Sav'd*, implies evidently his Command, that all Men should work their Salvation in it.

Fourthly, Heresy and Schism, according to St. (1) *Paul*, are *manifest Works of the Flesh*, excluding Men from *the Kingdom of God*. But all Christians, who Live and Die out of the Catholick Church and are not excus'd by invincible Necessity, or by invincible Ignorance (of which in the next Chapter) are guilty either of Heresy, or of Schism, or of both Heresy and Schism; of *Heresy*, if they reject the Catholick Faith, of *Schism*, if they reject the Catholick Communion; and of both *Heresy* and *Schism*, if they reject both the Faith and Communion of the Catholick Church.

II. Is not this Uncharitable? If it be, you must either charge the Scripture and the Creed with it, or common Sense. For if the Gospel and the Creed be true; to be in the Communion of the Orthodox and Universal Church is as necessary to Salvation, as Baptism. And common sense tells us, that the Transgression of a Duty necessary to Salvation,

(1) Gal. v. v 19, 20, 21.

Chap. 1. tion, is a grievous Sin, unless it be excus'd by
 Quest. 2. invincible Necessity, or by invincible Ignorance.

If it be uncharitable to let Men see their Duty, and the Dangers, which attend the Violation of it; nothing was ever so uncharitable, as the Gospel, unless you will except the Charity of God to us, which gave us the Gospel. But if this be the Height of Impiety and Nonsense; we must of necessity grant, that plain Rules of Christian Duties, how disagreeable soever to Flesh and Blood, should not be thought Uncharitable. 'Tis Charity to inform a Traveller, in the dark, of a dangerous Precipice. It was Charity in St. Paul, to give us a Catalogue of damnable and (2) damning Sins. And was it not Charity in Christ to say, (3) *He, who believes not, shall be Damn'd?*

III. But tho' none are Sav'd out of the Catholick Communion, unless they be hinder'd from it, either by invincible Necessity, or by invincible Ignorance: yet the Catholick Church is far enough from thinking, that all are Sav'd, who Live and Die in her Communion. She is the Society and *Communion of Saints*, because none are Saints out of her Communion, if you except the two Cases now mention'd: but all are not Saints in it. For in the Catholick *Nets* there is Fish both (4) good and bad: there are both Sheep and (5) Goats, both Corn and (6) Tares, in the Catholick *Field*: and both Wheat and (7) Chaff on the Catholick *Floor*.

IV. Tho'

(2) Gal. v. v. 19, 20, 21. i. Cor. vi. v. 9, 10. (3) St. Mar. xvi. v. 16. (4) St. Mat. xiii. v. 47, 48, 49, 50. (5) St. Mat. xxv. v. 32. (6) St. Mat. xiii. 24. 25, 30, (7) St. Mat. iii. v. 12.

IV. Tho' *invincible Ignorance* undoubtedly Chap. i.
excuses those Actions from Sin, which proceed from it : yet we are not sure, generally Quest. 3.
Speaking, that any one is sav'd out of the Catholick Communion, who is *invincibly Ignorant* of the true Church. As we shall see (8) hereafter.

COROLLARY. If what has been prov'd, in the Answer to this Question, from the Principles of Christianity, be true : it is a GENERAL RULE of *Catholick Faith*, that none are Sav'd out of the *Catholick Communion*. For two Exceptions cannot hinder a Rule from being *General*. Especially since *invincible Necessity* seldom happens : and we are not certain, generally Speaking, that any one is Sav'd out of the Catholick Communion, who is *invincibly ignorant* of it.

Third Q U E S T I O N.

Is this general Rule of Catholick Faith, that none are Sav'd out of the Catholick Communion, agreeable to Antiquity?

ANSWER. **I**T is. But that the Proofs from Antiquity may be rightly understood, it will be requisite to say something concerning the state of the *Question*. For *first*, it was never the Doctrine of the Catholick Church, that none are Sav'd, who Die out of the Catholick Communion, by an *invincible Necessity*. As if a Person, who had liv'd out
C of

(8) Chap. i. Q. iii. Num. iii. Chap. ii. Q. iv.

Chap. 1. of that Communion, is Sensible of his Error, Quest. 3. and desires to be reconcil'd to the Catholick Church, but dies before a Priest can be brought to him.

Secondly, It was never the Doctrine of the Catholick Church, that *invincible Ignorance* does not excuse those Actions from Sin, which proceed from *invincible Ignorance*: Or that Men are liable to Damnation for any Thing, but only for the Guilt of mortal Sin: Or that there is any sure and safe way to Heaven out of the *Catholick Communion*. When Catholics therefore say, as they have always said, that *None are Sav'd out of the Catholick Communion*; their Meaning is not, that this Rule is *Universal*, but only that it is *General*. For *invincible Necessity* must certainly be excepted: and *invincible Ignorance* may probably be excepted too.

Their Meaning is, that no one is Sav'd, unless he be in the Catholick Communion, either actually, or virtually; either in *Fact*, or in *Desire*: And that we are not Sure, generally Speaking, that any one is Sav'd out of the Catholick Church, who is *invincibly Ignorant* of the true Church, and of the true Religion.

Their Meaning is, that none are Sav'd out of the *Catholick Communion*, to whom the Arguments for it have been Sufficiently propos'd, or who by their own Fault have hinder'd them from being propos'd Sufficiently.

Their Meaning is, that no one is Sav'd, who is out of the Catholick Communion, either *obstinately*, or by a *criminal Neglect*: either by not using due and necessary Indeavours to know

know the Truth; or by rejecting it, when du- Chap. 1.
ly propos'd; or by being in the Fault, why it Quest. 3.
was either not propos'd to him at all, or not
propos'd to him in a due and sufficient Manner.

Their Meaning in fine is, that there is no
sure and safe Way to Heaven out of the Ca-
tholick Communion.

II. A fair Adversary therefore must either
shew, that what Catholicks mean is *false* and
uncharitable, when they say, as they have al-
ways done from our Saviour's Time to this,
that *there is no Salvation out of the Catholick
Communion*:

Or *Secondly*, that what Catholicks say here
is *uncharitable*, altho' it be *true*:

Or *Thirdly*, that what they say is *false* and *un-
charitable*, tho' the Sense and Meaning of it
be *true* and *honest*.

The two last Parts scarce deserve to be con-
futed. And if it be true, that *Baptism* and
Catholick Communion are parallel Cases, and
equally necessary to Salvation; the first Part
falls on its own Accord.

For tho' *Catholicks* have frequently said in
all Ages, that *None are Sav'd without Baptism*; yet their Meaning is not, that this Rule is *U-
niversal*, but only that it is *General*. For *in-
vincible Necessity* must certainly be excepted.
And *invincible Ignorance* in those, who do not
know, that Christians are commanded to be
Baptiz'd, may probably be excepted too.

Their Meaning is, that no one is Sav'd, un-
less he be Baptiz'd either in *Fact*, or in *Desire*:
And that we are not sure, generally Speaking,
that any one of riper Years is Sav'd without

Chap. 1. Baptism, if he be *invincibly Ignorant*, that
 Quest. 3. Christians are Commanded to be Baptiz'd.

W Their Meaning is, that no one is Sav'd without *Baptism*, to whom the Arguments for it have been Sufficiently propos'd, or who by his own Fault has hinder'd them from being propos'd Sufficiently.

Their Meaning is, that no one is Sav'd, who is depriv'd of *Baptism*, either *obstinately*, or by a *criminal Neglect*.

Their Meaning in fine is, that to those of riper Years (setting aside *invincible Necessity*) there is no sure and safe way to Heaven without *Baptism*.

I III. After this I need not put the Reader in mind, that the two Exceptions, so often mention'd of *invincible Necessity* and *invincible Ignorance*, in regard to Catholick Communion, ought to be understood differently. For it is certain, that those may be Sav'd, who know, which is the Catholick Communion, but are hinder'd from it by an *invincible Necessity*. Whereas it is not certain, but only probable, generally Speaking, that any are Sav'd out of the Catholick Church, who are *invincibly Ignorant* of the true Church, and of the true Religion.

IV. But if the Ancients say positively, that *out of the Catholick Communion all are bad*, and that *out of it no one at all is Sav'd*; can there be any solid Ground either for an Exception, or for a Limitation? There may, from the known Sense of the Catholick Church.

For 1st, Tho' our B. Saviour says positively, St. Mark xvi. v. 16, *He who believes not the Gospel, shall be Damn'd*: yet this Text, if the
 Meaning

Meaning of it be, as probably it is, *he shall be* Chap. 1.
Damn'd for his Unbelief ; both may and must Quest. 3.
 have this Exception, *unless the Gospel was not*
sufficiently propos'd to him, and he was not in the
Fault, why it was not propos'd Sufficiently.

2dly, *Invincible Necessity* was always a known
 Exception. And it is not an Article of Catho-
 lick Faith, that there is any other. I am wil-
 ling to suppose, that *invincible Ignorance* may
 also probably be excepted. But what Catho-
 lick Faith teaches us, in regard to it, is no more
 than this, that the only safe Way to Heaven is
 to be in the *Catholick Communion* : And that we
 are not sure, generally Speaking, that any one
 is Sav'd out of it, how *invincible* soever his *Ignorance* may be.

V. Now what are the Arguments, which in-
 duc'd me to believe, that *this general Rule of*
Catholick Faith, that none are Sav'd out of the
Catholick Communion, was not unknown to An-
 tiquity?

The *first* is : that what follows by a plain
 and necessary Consequence from the Scripture,
 as well as from the Apostolical and Nicene
 Creed, could not be unknown to Christian
 Antiquity.

But *this general Rule of Catholick Faith, that*
none are Sav'd out of the Communion of the Or-
thodox and Universal Church, follows by a plain
 and necessary Consequence from the Scripture,
 as well as from the Apostolical and Nicene
 Creed.

For if Christ has only *one holy Catholick and*
Apostolical Church, which is *the Communion of*
Saints ; if he has only one Church, which he
 built

Chap. 1, built (3) *upon a Rock*, and against which *the Quest. 3. Gates of Hell shall not prevail*; if he has only one Church, (4) *which is the Pillar and Support of Truth*, and with which he promis'd to continue (5) *always even to the end of the World*, and which is therefore the Church of all Ages, as well as the Church of all Nations; if he has only one Church, to which (6) *the Lord added*, and adds, *daily such as shall be Sav'd*: then it is at least a *general Rule, of divine Faith, that none are Sav'd out of the Communion of this Church*. Nay, setting aside *invincible Ignorance*, and *invincible Necessity*, the Rule is *Universal*, and without Exception.

The *Second Argument* is: that tho' Christendom has been always divided into *Catholicks*, and *Dissenters* of different Kinds; of which some attack'd the fundamental and chief Articles of Religion, as the *Marcionites*, and the *Manichæans*; others the *Secondary* and less principal Articles of it, as the *Novatians*, and *Donatists*, or even Matters of Discipline only, and for them left the Catholick Communion, as the *Quarto decimans*: yet, in regard to SALVATION, Catholicks have always treated *all Dissenters* in the same Manner, that is, they have always excluded them from it, by the same *General Rule*. Of this innumerable Instances might be produc'd, but a few will Serve; especially if it be remember'd, that Christendom was as much divided into different Sects in the first Ages of the Church, as it is at present: For if we have now *Catholicks*, *Photianists*, *Nestorians*,

(3) S. Mat. xvi. v. 18. (4) 1 Tim. iii. v. 15. (5) S. Mat. xxviii. v. 20. (6) Acts ii. v. 47.

Nestorians, Eutychians, and Protestants of different Kinds : there were then Catholicks, Simonians, Menandrians, Gnosticks, Nicolaites, Cerinthians, Nazaræans, Ebionites ; the Followers of Elxai, Saturninus, Basilides, Carpocrates, Valentin, Marcion, Tatian, and Montanus ; Cainists, Ophites, Adamites, Antitaëts, Archonticks, Theodotians, Tertullianists (so call'd from Tertullian, who till the Year of Christ 206, had been a vigorous Defender of the Catholick Faith) Novatians, Sabellians, Manichæans, Hieracites, Donatists, Arians, Macedonians, Audians, Apollinarists, Priscillianists, Messalians, Quarto decimans, Pelagians, Nestorians, and Eutychians : not to mention Sects of less Note, which were equally excluded from Salvation.

1st, In the middle of the third Century, S. Cyprian gives this Reason, why the proud and Stubborn are Spiritually kill'd, when cast out of the Church : *Because out of it, says (7) he, they cannot live, since the House of God is one, and no one can be Sav'd, but ONLY IN THE CHURCH.*


Again. *He cannot have God for his Father, says (8) he, who has not the Church for his Mother. If any one could escape the Deluge out*

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(7) *Neq; enim vivere foris possunt, cum Domus Dei una sit, & nemini Salus esse nisi in Ecclesia possit. Ep. lxii. quæ est ivta. in Ed. Oxon. p. 175.*

(8) *Habere non potest Deum Patrem, qui Ecclesiam non habet Matrem. Si potuit evadere quisquam, qui extra Arcam Noe fuit ; & qui extra Ecclesiam foris fuerit, evadet. — Stare tu. & vivere putas posse de Ecclesia recedentem ? — Macula ista nec Sanguine abluatur. — Occidi talis potest, coronari non potest, S. Cypr. L. de Unit. Eccles. Edit. Oxon pag. 109 &c.*

Chap. I. OF THE ARK of Noah, *he who is out of the Quest. 3. Church may also escape* — *Do you think, that*
 *he Stands, that he lives, who departs from the Church? It is a Fault, which cannot be wash'd off even by a Man's Blood — Such a Person may Die for his Religion, but HE CANNOT BE CROWN'D.*

2d. In the fourth Century, *Lactantius* says (9): *It is therefore the Catholick Church only, which retains the true Worship. This Church is the Fountain of Truth, it is the House of Faith, it is the Temple of God. If any one either comes not into this Church, or departs from it, his eternal SALVATION IS DESPERATE. No one must here flatter himself Obstinate; For his Soul and Salvation is at Stake.*

In the same Century *S. Chrysostom*: (10) *We know, that Salvation belongs to the CHURCH ALONE; and that no one can partake of Christ, nor BE SAV'D, out of the Catholick Church, and the Catholick Faith.*

3d. In the fifth Century *S. Augustin* told the *Donatists* (who were the greatest Part of the Inhabitants of *Africa*, according (11) to *Possidius*, and had above four hundred Bishops in their

(9) *Sola igitur Catholica Ecclesia est, quæ verum cultum retinet. Hic est fons veritatis; hoc est Domicilium fidei, hoc templum Dei: quo si quis non intraverit, vel a quo si quis exiverit, a spe vitæ ac Salutis eternæ alienus est. Neminem sibi oportet pertinaci concertatione blandiri. Agitur enim de vita & Salute. Lib. iv. divinarum Instit. Cap. xxx.*

(10) *μὴ δὲ προσήκειν ἐκκλησίᾳ τὴν σωτηρίαν ταύτην ἐπαίεσθαι, καὶ μηδὲν, τῆς καθολικῆς ἔξωθεν ἐκκλησίας καὶ πίστεως, μετέχον χειρὶ δυνάμενον, μηδὲ σφίεσθαι.*
Hom. I in Pasch.

(11) *In vita S. Augustin, Cap. vii.*

their Communion) [12] *in the Catholick Church* Chap. 1.
there are both good and bad, but there (amongst Quest. 3.
the Donatists) ALL ARE BAD.

Again [13] *We say, you are all highly guilty, not of other Men's Crimes, but of that of Schism, from which detestable Sacrilege NO ONE OF YOU can say he is innocent, as long as he does not communicate with the Unity of all Nations.*

The Catholick Council of Zerta, an. 412, in a Synodical Letter, written by S. *Augustin*, tells the *Donatists*: [14] *Therefore WHOEVER IS SEPARATED from this Catholick Church, how innocently and well soever he thinks he lives, yet for this Crime only, that he is Separated from the Unity of Christ, he will not have Life, but the Anger of God REMAINS UPON HIM.*

So writing to a [15] *Convert*, S. *Augustin* says: *In the Catholick Church there are both good*

[12] *Mali & boni sunt in Ecclesia Catholica; ibi autem Soli mali Sunt*, Tr. vi. in Joan. §. 12. [13] *Vos omnes nocentes & Sceleratos esse Dicimus, non alios aliorum Criminibus — Sed crimine Schismatis, a quo immanissimo Sacrilegio nemo vestrum se potest dicere immunem, quam diu non communicat unitati omnium gentium*, L. ii. con. lit. Petil. C. xcvi. §. 221. [14] *Quisquis ab hac Catholica Ecclesia fuerit separatus, quantumlibet laudabiliter se vivere existimet, hoc solo scelere, quod a Christi unitate disjunctus est, non habebit vitam, sed ira Dei manet super eum*, inter Epistolas S. Aug. 141. olim 152.

[15] *In Catholica Ecclesia — & boni sunt & mali. Ab ea vero Separati, quamdiu contra illam Sentiant, boni esse non possunt. Quia & si aliquos eorum bonos videtur ostendere quasi laudabilis conversatio, malos eos facit ipsa Divisio, dicente Domino, Qui mecum non est, adversum me est; & qui mecum non colligit, Spargit*, Ep. ccviii. (olim ccix) §. 6, ad Feliciam Virginem.

Chap. 1. *good, and bad. But those, who are Separated*
 Quest. 3. *from it, as long as they remain in their Opinion a-*
gainst it, CANNOT BE GOOD. For tho' the Conver-
sation of some of them appears commendable ; yet
their Separation from the Church MAKES THEM
BAD, according to that of our Saviour : He,
who is not with me, is against me ; and he,
who gathers not with me, Scatters, St. Luke
xi. v. 23.

And Speaking of Catholick Bishops, whom the Donatists accus'd, as they did Pope Marcellinus, Marcellus, Silvester, and Melchiades : [16] 'Tis a great and glorious Comfort, says he, for any one of us, to be falsely accus'd, as the Church it self is, by the Enemies of the Church. But the Defence of the Church does not consist in the Defence of those Men, whom they unjustly accuse. For let Marcellinus, Marcellus, Silvester, Melchiades &c. be what you please, it does not in the least prejudice the Catholick Church, which is spread over the World. We are neither to be crown'd for their Innocence, nor condemn'd for their Sins. If they were good ; they were cleansed, on the Catholick Floor like Corn : If they were bad ;

[16] *Non sane parva est parumq; gloriosa consolatio cujuscumq; nostrum, si ab inimicis Ecclesiæ cum ipsa Ecclesiæ criminamur. Ejus tamen defensio non in eorum hominum defensione consistit, quos isti nominatim falsis criminationibus appetunt. Prorsus qualescumq; fuerint Marcellinus, Marcellus, Silvester, Melchiades, — nihil præjudicat Ecclesiæ Catholicæ toto terrarum orbe diffusæ. Nullo modo eorum innocentia coronamur : nullo modo eorum iniquitate Damnamur. Si boni fuerunt, in arce Catholicæ tritura tanquam grana mundati sunt. Si mali fuerunt, in arce Catholicæ tritura tanquam stipulæ comminuti sunt. Intra istam arcam boni & mali esse possunt : extra eam, boni esse non possunt. L. de unico Bapt. con. Petil. C. xvi. §. 30.*

*bad; they were crush'd like Straw, on the Catbo-Chap. 1.
lick Floor. Within that Floor, there may be good Quest. 3.
and bad: OUT OF IT, NONE CAN BE GOOD.*

From hence S. *Augustin* concludes, that [17] *a Christian ought to fear nothing so much, as to be separated from the Body of Christ, that is, from the Church of Christ. For if he be Separated from the Body of Christ, HE IS NOT A MEMBER OF CHRIST.* See other [18] Places in the Margin, and what was quoted under the first Question, Num. III.

4. In the sixth Century S. *Fulgentius* says: [19] *within the Church is both the righteous Man, and the Sinner: out of the Church NO ONE IS RIGHTEOUS.*

*Whoever, says [20] he, is out of the Catho-
lick Church, which has receiv'd the Keys of the
Kingdom of Heaven, he goes not to Heaven BUT
TO HELL.*

[21] *As*

[17] *Nilil sic debes formidare Christianus, quam se-
parari a Corpore Christi. Si enim separatur a corpore
Christi, non est membrum ejus, Tr. xxvii. in Jo. §. 6.*

[18] *Salus, inquit S. Cyprianus, extra Ecclesiam non est.
Quis negat? Et ideo quaecumq; ipsius Ecclesie habentur
extra Ecclesiam, non valens ad Salutem, S. Aug. L. iv.
de Bap. C. xvii. §. 24. Quicumq; talibus moribus lan-
dabiles sunt, facit eos sola Separatio ista damnabiles, Ep.
cviii (olim cclv) §. 20. Et Lib. de Unit. Eccl. C.
xix §. 49, Ad ipsam Salutem ac vitam eternam nemo per-
venit, nisi qui habet Caput Christum. Habere autem Caput
Christum nemo poterit, nisi qui in ejus Corpore fuerit, quod
est Ecclesia. [19] *Intra Ecclesiam quidem sunt iniquus, &
Justus; extra Ecclesiam vero nullus est justus, L. i. de re-
miss. pecc. C. xviii. [20] Ab hac, Catholica, Ecclesia,
que claves, regni caelorum accepit, quisquis foris est, non
sali viam graditur, sed inferni, C. xix.**

Chap. 1. [21] *As in Jericho no one, who was not in the*
 Quest. 3. *House of Rahab could Save his Life ; so OUT OF*
 THE CATHOLICK CHURCH NO ONE SHALL OB-

TAIN Pardon of his Sins : — OUT OF THIS CHURCH neither does the Name of a Christian avail any one, nor does Baptism save one, nor is a clean Sacrifice offer'd to God, nor is there Forgiveness of Sins, nor is the Happiness of eternal Life to be found.

Again : Hold most firmly, says [22] he, and without any Doubt, that no one, who is Baptiz'd out of the Catholick Church, can partake of eternal Life, if before the End of this Life he BE NOT RESTOR'D to the Catholick Church, and incorporated in it.

So that his Conclusion is : [23] Let them run therefore, whilst they have Time, to their LAWFUL MOTHER, who as she carefully keeps and feeds those Children, which were born of her own Womb ; So she is so far from rejecting those, who

[21] Sicut in Jericho quisquis extra illam domum fuit, nullum potuit adipisci vitæ Subsidiū ; sic extra Ecclesiam Catholicam nullus accipiet indulgentiam peccatorum — Extra hanc Ecclesiam nec Christianum nomen aliquem juvat, nec Baptismus Salvat, nec mundum Deo Sacrificium offertur, nec peccatorum remissio accipitur, nec æternæ vitæ felicitas invenitur, C. xxii. [22] Firmissime tene, & nullatenus dubites, omnem extra Ecclesiam Catholicam Baptizatum, participem fieri non posse vitæ æternæ, si, ante finem vitæ hujus, Catholica non fuerit redditus atq; incorporatus Ecclesie, L. de Fide ad Petrum. C. xxxvii. [23] Ergo currant, dum tempus est, ad legitimam Matrem, quæ sicut ex utero suo natos Filios continet diligenter & nutrit ; sic ex Ancilla natos non solum redeuntes non respuit, quin etiam misericordiæ visceribus errantes inquirat, & pro affertu incessanter invitat, L. 1. de remis. pecc. C. xxiii. Vide Lib. de Fide ad Pe. C. xxxviii, xxxix.

who were born of the Hand-maid, that with Bowels of Mercy she seeks and invites them continually. Chap. 1. Quest. 3.

In the same Age S. Gregory: [24] *The Holy Universal Church preaches, that OUT OF HER none are truly Sav'd.*

He applies to the Catholick Church these words of Job, *There is a Vein for Silver, and a Place where Gold is refin'd, Job. xxviii. v. 1. For, as it was also said formerly, says S. [25] Gregory, whoever is persecuted, if he be not in the Unity of the Church, may be a Sufferer, but he cannot be a MARTYR. — There is one Church, in which he who is willing to be refin'd, may be cleans'd from all Dross of Sin. Out of this Church, if you Suffer any Troubles, any Bitterness for the Honour of God, you may be burn'd, but YOU CANNOT BE PURIFY'D.*

VI. This Doctrine of the Catholick Church in all Ages is so unquestionable; that some of our Adversaries, who saw themselves visibly Separated from all the ancient Churches in the World, chose rather to incur the Danger of being Self-condemn'd, than to contradict, in this, the universal Tradition of all Ages.

Calvin says of the visible Church: [26] *Out of its Bosom, no Remission of Sins, no Salvation is*

[24] *Sancta autem universalis Ecclesia prædicat, Salvatori veraciter, nisi intra se, non posse, L. xiv. Moral. C. ii.*

[25] *Nam juxta hoc, quod jam et ante nos dictum est, Quisquis extra unitatem Ecclesie patitur, pœnas pati potest, Martyr fieri non potest. — Una est Ecclesia, in qua qui conflare voluerit, ab omni etiam poterit peccatorum sorde purgari. Si quid pro Deo amaritudinis, si quid tribulationis, extra hanc positi sustineris, incendi potestis tantummodo, non purgari, L. xviii. Moral. C. xiv. [26] *Extra ejus gremium nulla est Speranda peccatorum remissio, nec ul-**

Chap. 1. *is to be HOP'D FOR, according to Isaia, Joel, and*
 Quest. 3. *Ezechiel — So that it is always HIGHLY PER-*
 NICKIOUS *to depart from the Church.*

His great Disciple, and Successor [27] *Beza,*
 says : *There is only one true Church. And [28]*
there always was and always will be a Church,
out of which THERE IS NO SALVATION.

Bucanus says, [29] *Out of it there is NO SAL-*
VATION. But this is to be understood of the Ca-
tholick Church.

Trelcatius says, [30] *'Tis a thing of ABSOLUTE*
NECESSITY, if we will be Sav'd, to imbrace the
Communion of the Catholick Church, out of which
there is NO SALVATION.

And Bishop [31] *Pearson, the necessity, says*
he, of believing the Holy Catholick Church, ap-
pears first in this, that Christ has appointed it
 AS THE ONLY WAY UNTO ETERNAL LIFE. *We*
read at the first, Acts ii, 47. that the Lord
added to the Church daily such as should be
Sav'd : and what was then daily done, has been
done since continually. Christ never appointed
 TWO WAYS TO HEAVEN. *Nor did he build a*
Church to Save some, and make ANOTHER IN-
STITUTION FOR OTHER MEN'S SALVATION.

There

la salus, teste Isaia, & Joel, quibus Subscribit Ezechiel ;—
Ut semper existatis sit ab Ecclesia discessio. L. iv. Inst. C.
i. §. 4. [27] Unam duntaxat esse veram Ecclesiam. In
confess. fidei. C. v. §. 2. [28] Semper fuisse & fore
aliquam Ecclesiam, extra quam non sit salus. Ib. §. 1.
[29] Extra eam non est salus, sed hoc de Ecclesia Catholica
intelligendum est, Loco xli. §. 23. [30] Necessitas est
absoluta, si salvi esse volumus, ut nos adjungamus Ecclesie
Catholicae, extra quam nulla est Salus, L. ii. Instit. de
Ecclesia. Par. ii. §. 10. [31] Exposit. of the Creed. p.
 349.

There is no other Name under Heaven given among Men, whereby we must be Sav'd, *but the Name of Jesus*, Acts iv, 12. *And that Name* Chap. 1. Quest. 3.
 is NO OTHERWISE GIVEN UNDER HEAVEN THAN IN THE CHURCH. *As none were sav'd from the Deluge, but such as were within the Ark of Noah; as none of the first born of Egypt liv'd, but such as were within those Habitations, whose Door-posts were sprinkled with Blood; as none of the Inhabitants of Jericho, could escape the Fire or Sword, but such as were within the House of Rahab; so none SHALL EVER escape the eternal Wrath of God, which belong not to the Church of God.*

So King James [32] the I. (or Casaubon in his Name) in his Letter to Cardinal Perron: The King plainly believes, without fallacy or deceit, that there is only one Church of God, call'd, as it truly is, Catholick or Universal, spread over all the World. Out of which Church he holds, that NO SALVATION ought to be expected.

The Protestants of Swisserland say in their [33] Profession of Faith, an. 1566: *We have so great a value for being in Communion with the true Church of Christ, that we say, those CAN NOT HAVE LIFE in the sight of God, who are not in Communion with the true Church of God, but Separate themselves from it.*

The

[32] *Credit Rex simpliciter, sine fūco & fallaciis, unicam esse Ecclesiam Dei, re & nomine Catholicam sive universalem, toto diffusam Mundo. Extra quam ipse quoque nullam salutem debere sperari affirmat. In Resp. ad Perr. [33] Communionem vero cum Ecclesia Christi veram tantum facimus, ut negemus eos coram Deo vivere posse, qui cum vera Dei Ecclesia non communicant, sed ab ea se separant. Confessio Helvetica, Cap. 17. in Syntag. Confess. Fidei. Genevæ. an. 1654. pag. 34.*

Chap. 1. The Protestants of Scotland, in their Pro-
 Quest. 3. fession of Faith, an 1568, say: [34] *As we be-
 lieve in one God, the Father, the Son, and the H.
 Spirit: So we firmly believe, that there was from
 the Beginning, that there now is, and that to the
 end of the World there will allways be one Church
 — which is the Catholick, that is, the universal
 Church — out of which Church there is neither
 LIFE, nor EVERLASTING HAPPINESS.*

The Netherland Protestants, in their Profes-
 sion of Faith, an 1561, approved by the Dutch
 Synod of Dort, an 1619, say in the 27th Ar-
 ticle, [35] *We believe and confess one only Catho-
 lick or Universal Church——This Church was
 from the Beginning of the World, and will con-
 tinue to the End of it. And in the 28th [36]
 Sincethis Holy Society and Congregation is the So-
 ciety of those who are to be Sav'd, and that there
 is NO SALVATION OUT OF IT; we believe, that
 no one, of what Place or Dignity soever he be,
 ought to Separate himself from it, that he may live
 apart by himself: but that ALL are equally bound
 to joyn themselves to it, and to be united with it,*
 to

[34] *Sicut in unum Deum, Patrem, Filium, & Spiritum Sanctum credimus; ita etiam ab initio fuisse, & nunc esse, & in consummationem usq; mundi futuram unam Ecclesiam constanter credimus —— que Ecclesia est Catholica, id est universalis —— Extra quam Ecclesiam nec est vita, nec eterna felicitas. Conf. Scot. Cap. 16. Ib. pag. 118. [35] Credimus et confitemur unicam Ecclesiam Catholicam seu Universalem &c. Hec porro Ecclesia et ab initio mundi fuit, et usq; ad ejus finem perdurabit. Conf. Belg. Art. 27. ibid. pag. 140, 141. [36] Credimus, quod cum Sanctus Hic coetus et Congregatio, servandorum sit Coetus, atq; extra eam nulla sit Salus, neminem, cujuscunq; ordinis aut Dignitatis fueris, sese ab ea Subducere*

to preserve the Church's Unity, to submit to its Chap. 1.
 Doctrine and Discipline, and to Subject their Necks Quest. 3.
 to the Yoke of Christ. The Profession of the
 Protestants of [37] Saxony ART. xi. an 1551,
 is of the same Nature.

The French *Huguenots*, in their Catechism,
 on the tenth Article of the Creed, say : [38] *Why*
is this Article, of Forgiveness of Sins, put after
that of the Church ? Ans. *Because no one obtains*
Pardon of his Sins, unless he be first incorporated
with the People of God, and continue in Unity
and Communion with the Body of Christ, and so
be a Member of the Church. M. *So that out of*
the Church there is nothing but DEATH AND
DAMNATION. Ans. IT IS CERTAIN. *For none of*
those, who withdraw themselves from the Commu-
nion of the Faithful, to make a sect apart, ought to
hope for Salvation, AS LONG AS THEY CON-
TINUE SEPARATED FROM THEM.

D

FOURTH

Subducere debere, ut seipso contentus Separatim degat : Sed
omnes pariter teneri hinc se adungere, eiq; uniri, Ecclesia
unitatem conservare, seseq; illius doctrina et disciplina sub-
jecere, collum Jesu Christi jugo Submittere. ART. 28. ib.
 pag. 141. (37) In Syntag. Par. 2. pag 68.

(38) M. *Pourquoy met on cet Article apres l'Eglise ?*
Pour ce que nul n'obtient Pardon de ses Pechez, que pre-
mierement il ne soit incorporé au Peuple de Dieu, & perse-
vere en Unité & Communion avec le Corps de Christ, &
ainsi qu'il soit membre de l'Eglise.

M. *Ainsi, hors de l'Eglise il n'y a que Damnation &*
Mort. E. *Il est certain. Car tous ceux, qui se separent de*
la Communauté des Fideles, pour faire Secte apart, ne doivent
esperer salut, cependant qu'ils sont en Division.

Fourth QUESTION.


Is not this general Rule, that none are Sav'd out of the Catholick Communion, very uncharitable, if it be understood of a Church in one Communion only?

ANSWER, No. It is not.

FIRST, **B**ECAUSE true Faith and Charity cannot be inconsistent. But whatever follows by a plain and necessary Consequence from the Scripture and from the Creed (as the *Rule* here mention'd does) is Part of the Christian Faith. Therefore it is consistent with Charity. See the Answer to the *second Question*, and the *Corollary*.

SECONDLY, the Catholick Church, in this, holds nothing at present, but what She has profess'd in all Ages, and receiv'd by universal Tradition. And if this Tradition be ever uncertain, what may become of the Bible, and of Christianity it self? See the Answer to the *third Question*, Num. iii, iv.

THIRDLY, the chief Plea of our Adversaries is, that they agree with us in all *Fundamentals*. But this is either nothing at all to the Purpose, or is more than will be granted them: whether by *Fundamentals* they mean, 1st, the chief Mysteries of Christianity, as the *B. Trinity* and the *Incarnation*: or 2^{dly}, by such Points of Christian Faith, as it is necessary even for the most *Ignorant* to know, in the Catholick Communion: or 3^{dly}, so many reveal'd Truths,

Truths, as are *duly propos'd* to each Christian Chap. 1.
in particular : Or 4thly, the whole Christian Quest. 4.
Revelation when *duly propos'd*. 


In the first sense they agree with us in *Fundamentals*; and, if you please, in *all Fundamentals*. But thus all *Schismatics*, and many *Hereticks* agree with the Church : As the *Montanists* did in the second Century ; the *Novatians* in the third ; the *Donatists*, the *Apolinarists*, and the *Quartodecimans* in the fourth ; and the *Pelagians* in the fifth. And the Catholick Church, in all Ages, has, by the same general Rule, excluded all *Dissenters* from Salvation, whether *Hereticks*, or *Schismatics*.

The *second* Sense will not be granted. For even the most *Ignorant* in the Catholick Communion know, which is the *Holy Catholick Church*. They know, which is the *One, Holy, Catholick, and Apostolick Church*. And they are oblig'd, as Christians, to know this Meaning of the Christian Creed.

In the *third* Sense, neither *Hereticks*, nor *Schismatics* can agree with the *One, Holy, Catholick and Apostolick Church* in *Fundamentals*. For if she have these Properties ; the Word and Will of God is *duly propos'd* by her Decrees.

The same may be said of *Fundamentals*, taken in the *fourth* and last Sense. For if the Voice of the *Holy Catholick Church* be a due *Proposer* of the whole Christian Revelation ; how can those, who dissent from her, agree with her in *all Fundamentals*, understood in this Sense?

FOURTHLY, as *Charity* cannot feign those Duties to be necessary to Salvation, which are

Chap. 1. indeed unnecessary : So, when the Necessity is
 Quest. 4. real, it cannot conceal it. It is therefore *Char-*
 *ity* to publish what the Creed, the Scripture,
 the Tradition of all Ages obliges us to think
 concerning Salvation out of the Catholick
 and undivided Communion.

FIFTHLY, the Holy Scripture gives Men no
 assurance of Salvation, but on two Conditions.
 The *first* is, that they believe in Jesus Christ,
 and that they firmly assent to all Parts of the
 Christian Revelation, when duly propos'd to
 them. The *second* is, that, setting aside an
absolute Impossibility (which in some Cases may
 happen) they comply with all Duties *necessary*
to Salvation, of which Duties they are not
invincibly ignorant : As 1st. to restore ill-gotten
 Goods, and the good Name of those, whom
 they have slander'd, S. Mat. vii. v. 12.

2dly, to avoid *Herefy*, and all other *manifest*
Works of the Flesh, Gal. v. v. 19, 20, 21; 1 Cor.
 vi. v. 9, 10.

3dly, to be baptiz'd, S. Mat. xxviii. v. 19.
 S. Jo. iii. v. 5.

4thly, to be Members of the Holy Catho-
 lick Church, Acts ii. v. 47.

SIXTHLY, it was both true and charitable in
 St. Luke, to tell us, that *the Lord added daily*
to the Church, in one undivided Communion,
 SUCH AS SHOULD BE SAV'D. And if the Church
 be always Orthodox, and always one in Faith
 and Communion (that is, if the Scripture, and
 the Creed be true) what was then done daily,
 has been done since continually. So that this
 very Charge of Uncharitableness against us,
 is not only groundless, and weak, but is itself
Uncharitable in a high Degree.

Lastly,

LASTLY, it is not the Design of Charity Chap. 1. to *please Men*, Gal. i. v. 10, but to endeavour, Quest. 4. or to procure their Salvation. And it is the greatest Charity, to help those, who think, they do not want it. Is it not Charity, to let them see, what Sins are great and damnable according to the Gospel? Is it not Charity to put them in mind, that no Religion is safe to any one, because he and his Friends were bred up in it, because it suits best with his Interest, and is the prevailing Religion of the Place? But true Charity always was, and always will be unknown to those, who want it. Wicked Men think it highly uncharitable to have their Pleasures and Dreams disturb'd, by the unwelcome news of Death and Hell. Can any thing appear more Uncharitable to Infidels, than these words of Charity itself, (1) *he, who believes not, shall be damn'd*? And will not Schismatics always think it uncharitable, to be inform'd of the real and infinite Dangers, to which they are expos'd?

But must not saving Truth be told, because we are pretty sure before hand, that it will not be believ'd? Prejudice is a Distemper almost incurable. But must the Watchman cease to cry out, because the People are obstinate, and cannot or will not see the (2) *Sword*, which is over their Heads? Must Charity neglect its Duty, because Heresy is deaf? Or must Danger be dissembled, because it is infinite? It is Charity, to give Advice to a Friend in the Concerns of a short Life. And is a Monitor only uncharitable, when Eternity is risk'd?

D 3

They

(1) S. Mar. xvi. v. 16. (2) Ezech. xxxiii. v. 2. &c.

Chap. 1. They must then have labour'd under a great
 Quest. 5. Scarcity of Arguments, who first told the Peo-
 ple, that Catholicks, in these latter Ages, had
 degenerated from the Piety and Charity of
 their Predecessors, by restraining Salvation to
 their own Communion. As if the Catholick
 Church had ever granted herself to be in more
 Communions than one : or as if believing what
 the Catholick Church has always profess'd,
 were departing from the *Faith once deliver'd to
 the Saints*, St. Jude, v. 3. But an ill Cause can-
 not be supported by Truth.

Fifth QUESTION.

*Is it not uncharitable and barbarous to oblige
 all Men to think, as we do ?*

ANSWER. **I**N Matters clearly reveal'd, it is
 not. We firmly believe, there is
 a God. But is it either barbarous or uncharita-
 ble to suppose, that all Men are oblig'd in
 this to think, as we do ? We believe the Tri-
 nity, the Incarnation, the Old and New Testa-
 ment, that Christianity is the only true Reli-
 gion. But, if Christendom be only the sixth
 Part of the World, as Dr. (1) *Heylin* says it is ;
 is it either barbarous or uncharitable to sup-
 pose, that the rest of Mankind, setting aside
 invincible Ignorance, is oblig'd to be Christi-
 ans, and in this respect to think, as we do ?
 No. For all Mankind is bound to believe,
 what

(1) *Cosmogr.* pag. 27. an. 1699.

whatever God has publish'd to the World. Chap. 1.
 'Tis Rashness indeed to suppose things evi- Quest. 5.
 dently reveal'd, which are not really so. But
 when this Point is duly clear'd ; it would not
 be Piety, but Infidelity to imagine, that all
 Men are not bound to think as I do.

II. Now, whether it be clearly reveal'd or
 not, that, *setting aside invincible necessity and*
invincible Ignorance, none are sav'd out of the
Catholick Communion, is a Point, in which I
 must refer the Reader to what has been said
 already.

For *first*, if it can be clearly prov'd from
 the *Scripture* and from the *Creed*, that it is the
 common Duty of all Men to be in the *Catholick*
Communion, and that, setting aside the two
 Cases now mention'd, it is a great and grievous
 Sin, for any one to live and dye *out of it* ; the
 Point in Question is clearly reveal'd. Since
 whatever evidently follows from any Part of
 the Christian Revelation, is evidently and un-
 doubtedly reveal'd : And it is plain to com-
 mon Sense, that none are sav'd, who live and
 dye in a State of *Damnation*, or under the
 Guilt of a great and grievous Sin.

Secondly, whatever clearly follows from the
 universal Tradition of the Catholick Church
 in all Ages, is clearly reveal'd.

But it is the universal Tradition of the Ca-
 tholick Church in all Ages, that as all Men
 ought to be *Christians*, so they ought to be
 Members of the Church of Christ, and to be
 in the *Catholick Communion* : Of which we have
 seen many Instances in the Answer to the third
 Question.

Chap. 1. Hence it clearly follows, and is therefore
 Quest. 5. clearly reveal'd, that none are sav'd out of the
 Catholic Communion, unless they be out of it by an invincible Necessity, or by invincible Ignorance.

Thirdly, Whatever those, which we call the *Apostolical* and *Nicene* Creeds, say of the Church, is so agreeable to Christian Antiquity, that it is an universal Tradition of the Catholic Church in all Ages.

But if the *Apostolical Creed* be always true ; Christ has always upon Earth *the Holy Catholick Church*, that is, *the Holy, Orthodox, and Universal Church*, from which a Man can have no just Reason to be separated.

And if this Creed be true ; this *Church* is also *the Communion of Saints*, so that all, who are justify'd upon Earth, are in it, either *actually*, or in *Desire*.

Again, if the *Nicene Creed* be always true ; Christ has always upon the Earth, *One, Holy, Catholick, and Apostolick Church*, or *One, Holy, Orthodox, Universal, and Apostolical Church*. So that those, who are separated from it, are neither in the Church of *Christ*, nor in Communion with the *Apostles*. They are not in the Church of *Christ*, because they are not in the *Universal Church* : Nor are they in Communion with the *Apostles*, because they are not in their Church, in the Church which they built, or in the *Apostolick Church*.

Their Case therefore is *desperate*, unless they can plead either invincible Necessity, or invincible Ignorance. And as this clearly follows from the two *Creeds*, that is, from the
 universal

universal Tradition of the Catholick Church Chap. 1.
in all Ages ; it is clearly reveal'd. Quest. 6.

They are not justify'd in the Sight of God, if by their own Fault they are out of that Church, which alone is *the Communion of Saints*. Not that all are *Saints* in it, but that (setting aside invincible Necessity and invincible Ignorance) there are no *Saints* out of it.

They are condemn'd by their *Creeeds*, and in them by the universal Tradition of all Ages, if they are not in that Church, which is only *One, Holy, Catholick and Apostolical*, that is, if they are not in the *Catholick Communion*.

SIXTH QUESTION.

Are not all Religions indifferent ?

ANSWER, 'TIS certain, they are not. For if all Religions are indifferent ; it is indifferent whether you be a Christian, a Turk, a Jew, or a Pagan : It is indifferent, whether you prefer the Bible to the Alcoran, or the Alcoran to the Bible : Whether you praise or blaspheme Jesus Christ : Whether you believe him to be the Son of God, or to have been the worst of Men : Whether *Mahomet* ought to be esteem'd a great Prophet, or a great Impostor : Whether you adore the Supreme God, or Devils, and the Heathen Deities, *Mars, Juno, Venus, &c.*

Secondly, If all Religions are indifferent ; it is indifferent, whether you believe the Holy Scripture, or not : Whether you be a Catholick

Chap. 1. lick, an Arian, a Socinian, a Protestant, or
 Quest. 6. a Manichæan: It is indifferent, whether you
 give divine Worship to the B. Trinity, or not :
 Whether you say, that the Father, the Son,
 and the H. Spirit are one and the same God ; or
 that the Son and the Holy Spirit are Creatures
 only, that the Father made the Son, and that
 the Father and Son made the H. Spirit : It is
 indifferent, to believe it Piety, or Blasphemy
 and Idolatry, to adore Jesus Christ : It is in-
 different, whether you adore him in the Sacra-
 ment, or say that it is Impiety to do it : It is
 indifferent, whether Baptism be a necessary
 Sacrament, or an unnecessary Ceremony : Whe-
 ther in Christ there be one Person, or two ;
 two Natures, or one : Whether the H. Spirit
 proceeds from the Father and the Son, or
 the Creeds ought to be reform'd in which
 this is affirm'd : It is indifferent to hold, that
 Men in this Life have free Will, or that they
 have it not : That God is, or is not the Au-
 thor of Sin : That he foresees Things to
 come, or does not foresee them : That it is
 necessary, or impossible to keep his Command-
 ments : It is indifferent, whether you be a
 Catholick at *Rome*, or a Calvinist at *Geneva*, a
 Lutheran in *Germany*, an Anabaptist in *Hol-
 land*, a Turk in *England*, and a Quaker in *Pen-
 silvania*.

Thirdly, If all Religions are indifferent ; is
 it because they are all true, or because a Man
 may be sav'd as well, if he does not worship
God in Spirit, and Truth, as if he did ? The
first is against common Sense, which tells us,
 that Contradictories cannot be true, or that it
 is impossible to be and not to be at the same
 Time.

The *Second* is against the Gospel, S. John. iv. Chap. 1. v. 23, 24. Quest. 7.

Fourthly, Without Faith it is impossible to please God, Heb. xi. v. 6. *He, who believes not in Jesus Christ, is condemn'd already*, S. John, iii. v. 18. *He, who believes not, shall be damn'd*, S. Mar. xvi. v. 16. 'Tis also impossible for a Heretick, remaining such, to please God. For Heresy is a *manifest Work of the Flesh*, excluding Men from *the Kingdom of God*. (1) But there are some Religions of Infidels, and of Hereticks. Therefore all Religions are not indifferent.

Lastly, Whoever thinks all Religions indifferent ; must either think them all in the right, or all in the wrong ; or some of them in the right, some in the wrong. If he thinks them all in the right ; he must teach us the Art of reconciling Contradictions. If he thinks them all in the wrong ; he cannot imbrace any of them without Hypocrisy. If he thinks some of them right, others wrong ; how can he think them all indifferent ?

Seventh QUESTION.

Is not every one sav'd, who lives according to his Conscience ?

ANSWER, **T**IS certain, he is not. For a Man's Conscience it self is oft a damnable and damning Sin : As appears, both

(1) Gal. v. v. 19. 20. 21.

Chap. I. both by the Scripture, and by common
 Quest. 7. Sense.

First, the Scripture tells us, (1) *There is a Way, which seems right to a Man, but the End of it are the Ways of Death.*

Secondly. We cannot doubt, but those wicked Men, who sought the Blood of Christ, and of his Apostles (tho' they had seal'd their Doctrine and Innocence with uncontested Miracles) sinn'd grievously by it. But these Wretches acted according to their *Conscience* : For (2) *the Time comes, that whoever kills you, will think, that he does God Service.* Therefore a Man's *Conscience* it self may be, and is oft, a damnable and damning Sin. The same may be said of those, who put the Martyrs to Death, either in the primitive, or in latter Ages.

And from hence it is also plain, that *Ignorance* is oft a damnable and damning Sin. As it was both (3) in the *People*, and their *Rulers*, who put Christ to Death : As well as in those, who imbrued their hands in the innocent Blood of the Apostles, and of the Martyrs.

Thirdly, a Man's *Conscience* is nothing else, but the Judgment, or Opinion, which he has concerning his Duty. And how often is this Judgment, this Opinion, both rash, and criminal ?

Fourthly, it is manifest to common Sense, that a Person's *Ignorance*, and his *Conscience* is a grievous Sin in all these Cases :

1st.

(1) Prov. xvi. v. 25. (2) S. John xvi. v. 2.
 (3) Acts iii. v. 14, 15, 17.

1st. If it proceed from unreasonable and Chap. 1.
unjust Prejudices. Quest. 7.

2^{dly}, If it be joyn'd either with *Obstinacy*, or with a great *Neglect*, in Matters of Religion.

3^{dly}, If it proceed from any wicked Passion, as from Malice, Hatred, Envy, Rashness, Pride, or a perverse Will.

And because wicked Men, who have not a due Regard to God, as *Pagans*, *Jews*, *Turks*, and *Hereticks*, fall under one or other of these Cases; hence their *Conscience* is generally their greatest Crime.

A wicked *Pagan* thinks it is a Sin, not to worship the Gods of his Country. Will he then be sav'd by Idolatry? Or rather is not his *Conscience* a wicked and damnable Sin?

A wicked *Jew* thinks it is a Sin, not to blaspheme *Jesus*. Will Blasphemy then save him? Or is not his *Conscience* erroneous, obstinate, perverse and wicked?

A wicked *Turk* thinks it is a Sin, to believe the Bible, and not believe the Alcoran; to believe in *Jesus Christ*, and not to believe *Ma-bomet*. Will Impiety then save him? Or is not his *Conscience* corrupted and diabolical?

A wicked *Heretick* thinks it is a Sin, to believe, as the Catholick Church does. Will he then be sav'd by being obstinate and malicious? Or rather is not his *Conscience* a Crime?

No Rule therefore can be more deceitful, and false, than that *every one is sav'd, who lives according to his Conscience*.

Eighth

Eighth QUESTION.

Is not every one sav'd who lives well?

ANSWER, **L**iving *well* may be understood in two different Ways. 1st. In regard only to *moral Honesty*, betwixt Man and Man. 2dly, in regard to *moral Honesty*, and to all other *Christian Duties* necessary to Salvation, of what kind soever they be, whether they have an immediate Relation to God, to our Neighbour, or to ourselves.

In this latter Sense of the Word, *whoever lives well*, is sav'd. Nay, tho' a Person has liv'd *ill*, if he repents as he ought, and afterwards observes, till his Death, all *Duties* necessary to Salvation; he is undoubtedly sav'd. For one of these *Duties* is to love God above all things. And how can this *Love* and *Damnation* be consistent?

II. But *moral Honesty*, altho' it be necessary, is not sufficient to Salvation. It is a necessary Duty; but not the only Duty, which is necessary. For he is *morally honest*, who wishes the temporal Good of his Neighbour: Who neither injures him in Fact, nor in Desire: who pays his Debts: Who restores ill-gotten Goods, and injur'd Fame: Who is careful in the Observance of all Duties betwixt Man and Man. But more than this is necessary to Salvation.

For

For (1) *without Faith it is impossib'e to please* Chap. i. God. But *moral Honesty* may be without *Quest. 8* Faith. It may be in any Communion of Jews, of Turks, of Infidels, and of Atheists. For he, who does not believe a God, may, by a Principle of *Natural Honesty*, be so modest, kind, and reasonable in his Behaviour, as neither to injure any one, nor to desire to do it. It is not therefore plainer, that two and two make four ; than it is, that, supposing the Truth of the Holy Scripture, *moral Honesty* is not sufficient to Salvation.

III. But, if joyn'd with a *Belief* in Christ, is it not sufficient? Tis certain, it is not.

FIRST, Because many other Duties are necessary to Salvation :

As 1st. Repentance, after the committing of any great Sin, S. Luke xiii. v. 3. 5.

2dly, The avoiding of Heresy and Schism, Gal. v. v. 20.

3dly, The Receiving of Baptism, S. Mat. xxviii. v. 19. S. John iii. v. 5.

4thly, the being a Member of that Church, which is (2) *the Pillar and the Support of Truth*, and to which (3) *the Lord added daily such as should be sav'd*.

SECONDLY, Because it is impossible for Men to please God, without these Conditions :

The *first*, and Fountain of all the rest, is that they love God (4) *above all things* ; more than (5) *Father, or Mother, or Wife, or Children, or Brothers, or Sisters, or even their own Lives*.

The

(1) Heb. xi. v. 6. (2) 1 Tim. iii. v. 15. (3) Acts ii. v. 47. (4) S. Mat. xxii. v. 37. 38. (5) S. Luke xiv. v. 26.

Chap. I. The *Second* is, that they seek in the (6) *first* Quest. 8. place the *Salvation* of their Souls, and give it the Preference before all other Concerns ; tho' they should disoblige their nearest and best Friends by it, and should forfeit whatever is dear to them in the World.

The *third* is, that they use their best endeavours, to know all necessary Duties towards God, towards their Neighbour, and towards themselves, and that they faithfully comply with these Duties when known, S. Mat. vii. v. 27.

The *fourth* is, that they desire, and in effect procure, as far as their Circumstances permit, the Spiritual Good of their Neighbour ; and that they promote his Salvation, as they ought to do their own. S. Mat. xxii v. 39.

Has he not then a large share of Stupidity, who can persuade himself, that every one is fav'd, who in general believes in *Christ*, and is *morally honest* ?

IV. But is not every one fav'd, who believes in *Christ*, if he is morally honest, and lives according to his Conscience ? It is certain again, that he is not. Because his *Conscience*, in regard to many other Duties necessary to Salvation, may be it self a grievous Sin, as was fully prov'd in the Answer to the *Seventh Question*.

And if his *Ignorance* be *criminal*, in relation to any one Duty necessary to Salvation ; it is not plainer to a Christian, that two and two make four, than it is, that he is not in a State of

(6) S. Mat: vi. v. 33.

of Salvation. For is it not plain to common Chap. 1.
Sense, that *criminal Ignorance* is a *Crime*, and Quest. 9.
that all *Crimes* are inconsistent with Salvation ?
Or, which is the same thing, that every *Crime*
is a deadly and damnable Sin, which (without
Repentance, and Amendment of Life) is a
damning Sin, or a Sin attended with Damna-
tion ?

Ninth QUESTION.

*Can not a Man have a saving Faith in any Com-
munion of Christians ?*

ANSWER. **B**EFORE I give a direct An-
swer, I must beg leave to ask
a few Questions of the same Kind.

The *first* is : Could not a Man, in the Time
of the Apostles, have a saving Faith, with-
out being in *Communion* with them (as the first
Christians were ; of whom it is said Acts. ii. v.
42, that (1) *they continued stedfast in the Do-
ctrine of the Apostles, and in Communion with
them*) and without being in the *Church*, to which
the Lord added daily such as should be Sav'd ?
v. 47.

The *Second* is : Can not a Man have a Sa-
ving Faith without *Baptism* ? S. Mat. xxviii. v.
19 ; S. John iii. v. 5.

The *third* is : Cannot a Man have a saving
Faith in a *Schismatical* Communion ? Gal. v.
v. 20.

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(1) Ἦσαν δὲ προσκαρτεροῦντες τῇ διδαχῇ τῶν Ἀποστόλων,
καὶ τῇ κοινωνίᾳ.

Chap. I. The *fourth* is: Cannot a Man have a saving
 Quest. 9. Faith, without paying his Debts, without re-
 storing ill-gotten Goods, and the Fame of
 those, whom he has Slander'd? S. Matth. vii.
 v. 12.

II. My Answer then is, that a Man may probably have a saving Faith in any Communion of Christians, *who believe the Trinity and the Incarnation*; if nothing hinders him from being in the Catholick Communion, but *invincible Necessity*, or *invincible Ignorance*.

The Reason of the first Limitation, is because some learned Divines are of Opinion, that, Since the Gospel was fully publish'd, God does not give a *Saving Faith*, but only to those, who believe the two great Mysteries of Christianity, I mean the *Trinity* and the *Incarnation*.

The *Second* Limitation follows from what was said in Answer to the *second* and *fifth* Question of this Chapter.

III. This Answer may or might be given to the four *Queries* numb. I.

To the *first*, I answer, that he could not: unless *invincible Necessity*, or *invincible Ignorance* of his Duty hinder'd him from being in that *Church*, and in that Communion. The same Exception may be applied to the other three *Queries*. For a Man may have a saving Faith without *paying his Debts*, if it be impossible for him to pay them, or if he has an *invincible Ignorance* of his being in Debt. Either of which also excuse him from *restoring* ill-gotten Goods, and the Reputation of his injur'd Neighbour.

A *Saving Faith* implies two things. The *first* of these is a Knowledge (by Faith) of the chief

chief Mysteries of Christianity. Especially, Chap. 1. it is a Knowledge of God, and of Jesus Christ: *Quest. 9. knowing, that a Man is not justify'd — but by the Faith of Jesus Christ, Gal. ii. v. 16. See Acts iv. v. 12; Rom. iii. v. 22, 25, 26, 27, 28, 30; S. John iii. v. 18, 36. Hence S. (2) Augustin: No one, says he, has a TRUE AND SURE HOPE of living always, but he who acknowledges the Life, which is Christ, and who by the Door enters into the Fold.*

'Tis also (3) probable, that none, of riper Years, have a saving Faith, without the Knowledge of the *Trinity*, and the *Incarnation*: in which Sense School-men say, that this Knowledge is necessary to Salvation *necessitate Medii*.

The *second* Thing requir'd to a *saving Faith*, is that you comply effectually with all Duties necessary to Salvation, of which you are not *invincibly ignorant*, and which it is not impossible for you to observe in your present Circumstances: As, to pay your Debts; to restore ill-gotten Goods, and injur'd Fame; to avoid every Schismatical Communion; to be join'd in Communion with the Catholick Church. For to say, that a Man has a *saving Faith*, who neglects any one Duty necessary to Sal-

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vation,

(2) *Non est autem cuiquam spes vera & certa semper vivendi, nisi agnoscat Vitam, quod est Christus, & per januam intret in Opile. Tract. xlv. in Joan.*

(3) *Post promulgatum sufficienter Evangelium, fides Incarnationis explicata est omnibus ad salutem necessaria necessitate precepti, ac etiam (ut probabile est) necessitate medii. — Fides sanctissimæ Trinitatis explicata est ad salutem necessaria, sicut fides Incarnationis, Sylvius 2da. 2da Q. ii. Art. viii. Concl. 6. 7.*

Chap. 1. vation, is as manifest a Contradiction, as it
 Questio would be to say, that two and two make
 ~~~~~ Seven.

## Tenth QUESTION.

*Is not this* the word of Faith, that if you shall  
 confess with your Mouth the Lord Jesus,  
 and shall believe in your Heart, that God  
 has raised him from the dead, you shall be  
 saved? Rom. x. v. 9.

ANSWER. **T**Hese words are very true as S.  
*Paul* understood them : that  
 is, if you omit no other Christian *Duty neces-*  
*sary* to Salvation. But it would be extremely  
 silly to conclude from this Text, that there  
 are no Duties necessary to Salvation, but only  
 two : 1st. to *confess* Jesus Christ, in Time of  
 Persecution, before a Magistrate. 2ly. to *be-*  
*lieve* Christ's Resurrection, and ours; and that  
 he has a real Body.

For was it not in S. *Paul's* Time, a neces-  
 sary Duty,

1st. To be join'd, in Faith and Communi-  
 on, with the *Apostles*, Acts ii. v. 42, and to  
 be in that *Church*, to which *the Lord added*  
*daily such as should be saved?* v. 47.

2ly. To be *baptiz'd?* S. Matth. xxviii. v. 19;  
 S. John iii. v. 5.

3ly. To avoid *Herefy*, and Schism, and all  
 other *manifest Works of the Flesh*, which ex-  
 clude Men from the *Kingdom of Heaven?* Gal.  
 v. v. 19, 20, 21.

4ly,

4ly. To be morally *honest*, and to injure no one in his Life, in his Goods, or in his Reputation? S. Matth. vii. v. 12. Chap. 1.  
Questio

5ly. To keep the Ten *Commandments*, as far as they are Precepts of the Law of Nature? S. Matth. xix. v. 17.

6ly. To love *God* above all things, and our *Neighbour* as our selves? S. Matth. xxii. v. 37, 38, 39.

7ly. To believe the Books of the Old Testament, and those of the New, which were then publish'd ; to pardon Injuries, S. Matth. vi. v. 15 ; to believe the whole Christian Revelation?

II. But if there be so many Christian Duties, necessary to Salvation, why did S. *Paul* mention only two, Rom. x. v. 9 ? The Reason of this might be, because they were then most remarkably in Danger of not being observed.

To *confess* Jesus Christ, and his Doctrine, in a persecuting Age, is the most difficult Act of Religion. And the *Resurrection* was the first and most known Part of Christianity, which startled the Philosophers, and the wise Men of the World. Of which we have a manifest Instance in S. *Paul's* Preaching before the Athenian Judges in the *Areopagus*, Acts xvii. v. 32, 33. And all, or most of the Hereticks in S. *Paul's* Time, denied both the *Resurrection* (as (1) *Hymenæus* and *Philetus* also did) and the *Necessity* of confessing Christ before a persecuting Magistrate. Of both which

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we

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(1) 2 Tim. ii, v. 17, 18.

Chap. 1. we have several Instances in Monsieur (2) *Tillemont's* Account of them. So that, supposing  
 a Compliance with these two Duties, *S. Paul*  
 did not fear, but the rest would be observ'd.

## Eleventh QUESTION.

*Do we not read, whoever believes, that Jesus is Christ, is born of God, 1 John v. v. 1 ? And that God is no Respector of Persons ; but in every Nation, he, who fears God and works Righteousness, is acceptable to him, Acts x. v. 34, 35 ? And lastly, that whoever shall call upon the Name of the Lord, shall be sav'd, Rom. x. v. 13 ?*

ANSWER. **T**HIS Question is so like to the last, and has so little Difficulty in it, that it may be dispatch'd in a few Words.

*Cerintus* made (1) Jesus and Christ two different Persons. Against him *S. John* says, *whoever believes, that Jesus is Christ, is born of God*, if he lives according to Christian Faith, that is, if he observes all Duties necessary to Salvation. For *Faith, without Works* necessary to Salvation, *is dead*, *S. James ii. v. 17, 20, 26.*

Again, whoever is *born of God*, is in a present State of Salvation. To suppose therefore, that

(2) *Tom. 2. Mem. Eccl. Edit. 1. p. 40, 41, 43, 48, 51, 54, 55, 58, 63.*

(1) *Tillem. Mem. Eccles. Tom. 2. pag. 62.*

that he is deficient in any Duty necessary to Chap. 1.  
*Salvation*, is as plain a Contradiction, as a ra- Quest 11  
 tional Brute, or a square Circle.

II. *In every Nation, he who fears God, and works righteousness, is acceptable to him.* But did he fear God, and work righteousness, in St. Peter's Time, who did not observe all Duties necessary to Salvation? who did not love God above all things? who did not keep the Commandments? who was not in Communion with the *Apostles*? who was not in the Catholick Church?

III. *There is no Difference between the Jew, and the Greek,* Rom. x. v. 12. *For whosoever shall call upon the Name of the Lord, shall be Saved,* if he omit no other Duty necessary to Salvation. One of these Duties is Prayer. But was Prayer, in St. Paul's Time, the only necessary Duty? Was it not then necessary to *confess with the mouth the Lord Jesus, and to believe with the heart, that God had rais'd him from the dead,* Rom. x. v. 9? Was not *Charity* necessary, 1 Cor. xiii. v. 1, 2, 3? Was it not necessary to avoid *Heresy*, and all other Crimes, Gal. v. v. 19, 20, 21; 1 Cor. vi. v. 9, 10? Was it not necessary to be baptiz'd, Rom. vi. v. 3, 4, 5? And to be a Member of that Church, to which *the Lord added daily such as should be sav'd,* as St. Paul's Disciple tells us, Acts ii. v. 47?

Prayer is a Christian Duty. But in a (2) Schismatical Congregation it is not *Praying*, but *Howling*.

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(2) *Catholica jubilet. Catholica totum tenet. Quicumq; partem tenet, & a toto præcisus est, ululare vult, non jubilare,* S. Aug. in Psal. lxxv. v. 1. Hebr. lxxvi.

## Twelfth QUESTION.

*Does not the Scripture say, or suppose, that of all Religions a Remnant shall be sav'd?*

ANSWER. **T**HE Scripture supposes no such thing. But Men, who are resolv'd to live and die in Error, will never want a Text for it : As the Prince of Darkness did not want one against *Christ* himself, S. Matth. iv. v. 6.

II. A Remnant only of the Jews was to return from *Babylon*. Isa. x. v. 20, 21, 22.

This, according to S. *Paul*, Rom. ix. v. 27, was a Figure, that the *Synagogue* would remain in the Slavery of *Sin*, and that only a small *Remnant* of it, to wit, the Apostles, and a few Christians of the Jewish Nation, should be sav'd. But what Relation has this to the saving of a *Remnant* of all Religions, of Christians, Jews, Turks, and Pagans, or of any Religion out of the *Catholick Church*, which we profess in the Creed? that is, out of the *Orthodox* and *Universal Church*, to which *the Lord* adds daily such as shall be sav'd?

III. In some Christians, who are Members of the *Catholick Church* in *Desire*, *invincible Necessity*, and *invincible Ignorance* may be excepted, with Reason, from the known Principles of Christianity : But of these two Exceptions we have no express mention in the Scripture.

Thirteenth

# Thirteenth QUESTION.

*Is not Reformation, in wicked Times, a real and great Blessing?*

ANSWER. **A** Reformation of *Manners* is so great a Blessing, that it ought to be, and is, the Endeavour of all good Pastors, and the Prayer of all good Christians. But to leave the Communion of the Catholick Church, and to reform her *Faith*, is no Blessing at all.

II. I have already (1) mention'd the chief Reformations of Catholick Faith, which began in the first Century, but did not end with it. For the (2) *Simonians* continued till after the middle of the third Century, and the (3) *Gnosticks* till the end of the fourth.

III. The chief Reformers of Catholick Faith in the second Century, were *Elxai*, *Saturninus*, *Basilides*, *Carpocrates*, *Valentinus*, *Marcion*, *Tatian*, and *Montanus*.

1. *Elxai*, and his Followers, the *Elcesaites*, (4) held it lawful to renounce the Christian Faith in Words, provided you kept it in your Heart. In all the Books of the Old and New Testament they receiv'd some Sentences, except the Epistles of S. *Paul*, which they wholly rejected.

2. *Saturnilus*, or *Saturninus*, and his Disciples, (5) deny'd the Resurrection. They said, that

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(1) *Quest. I. Num. iv.* (2) *Tillem. Tom. 2. p. 42.*  
 (3) *Ibid. p. 57.* (4) *Ibid. p. 234, 235.* (5) *Ibid: p. 237, 238.*



Chap. 1. that the God of the Jews was not God the Father, who made the Angels, but only one of the seven Rebel-Angels, which, without his Knowledge, made the World. That Part of the old Prophecies came from these Angels, and the other Part from Satan, their Enemy. That some Men are good, some bad, by Nature. That Christ had not a real Body; but came to destroy the God of the Jews.

3. *Basilides*, and his Sect increas'd the Fable. (6) They said, there were several Generations in God; and that the last of them produc'd the Angels who made the first Heaven: That these Angels produc'd others, who made the second Heaven; and so forward, till there came to be an infinite number of Angels, and 365 Heavens. Hence *Abraxas* or

|          |          |          |         |   |     |
|----------|----------|----------|---------|---|-----|
| $\alpha$ | $\alpha$ | $\alpha$ | $\beta$ | — | 5   |
| $\rho$   | —        | —        | —       | — | 100 |
| $\sigma$ | —        | —        | —       | — | 200 |
| $\xi$    | —        | —        | —       | — | 60  |
|          |          |          |         | — |     |
|          |          |          |         |   | 365 |

*Abraxas* was, to this Sect, a sacred Name; because the numeral Letters of it in the Greek are 365. They said, that the God of the Jews is one of the Angels of the last Heaven, under which we live; that these

made our World, and divided it amongst themselves: but that they all oppos'd the God of the Jews, because he would subject all Nations to his. They deny'd the Resurrection. They held that Christ was only a Man in Appearance: That *Simon* of *Cyrène* was crucify'd instead of him: That it is lawful to deny Christ in Time of Persecution: That the only Punishment of Sin, after this Life, is that the Soul passes from one Body to another. They

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(6) *Ibid.* p. 240, 241.

They reform'd both the Old and New Testa- Chap. 1.  
ment. Quest 13

4. *Carpocrates*, and his Followers, excell'd the rest in Impudence and Infamy. (7) They had Wives in common : They held, that no Action is of itself a Sin, and that it is every one's Duty to pass through all Degrees of Immodesty. They receiv'd the Gospel of St. *Matthew*, but deny'd the Resurrection.

5. *Valentinus*, and his Sect, divided the Godhead into thirty Ages, or Affections, fifteen of which were Males, and fifteen Females ; and adorn'd them with many other Fictions. (8) They held, that Christ had a Mortal Body only in Appearance : That his true Body was immaterial, invisible, and impassible, which pass'd through the Virgin Mother, without taking any thing from her. They said, there are three Sorts of Men, *Earthly*, *Animal*, and *Spiritual* : That *Earthly* Men cannot be sav'd, whatever they do ; that *Animal* Men, or Catholicks, may be sav'd by Faith and good Works ; but that they themselves, who were *Spiritual* Men, could not miss being sav'd, what Sins soever they committed. They said, that Martyrdom was a Folly ; that Catholicks had corrupted the Scriptures : And they deny'd the Resurrection.

6. *Marcion*, and his Sect (9) held, that there is a good and bad God : That the Creator, and God of the Jews, is a bad God, cruel and inconstant ; and that Jesus Christ is the

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(7) *Ibid.* p. 277, 278. (8) *Ibid.* p. 284, 285, 286.  
(9) *Ib.* p. 291, &c.

Chap. 1. the Son of the good God, who came to ruin  
 Quest<sup>13</sup> the Creator, his Law, his Prophets, and all  
 his Works. They deny'd the Resurrection,  
 and that Christ had a real Body. They reje-  
 cted the Old Testament, and a great Part of  
 the New. They said, that when Christ de-  
 scended into Hell, he sav'd the Souls of *Cain*,  
 of the *Sodomites*, and of all other Sinners ; but  
 left *Abel*, *Noe*, *Abraham*, and the others, who  
 were just, in Hell, because they did not come  
 to meet him.

7. *Tatian*, and his Followers the *Encratites*,  
 (10) held two Gods ; and that the Creator,  
 who was the God of the Jews, was the second.  
 They said, that Christ had not a real Body,  
 and wholly condemn'd the Use of Marriage.  
 In consecrating the Chalice, they made Use  
 of Water only. And a considerable Branch  
 of them, call'd *Severians* (from *Severus* a Fol-  
 lower of *Tatian*) abhorr'd St. *Paul* and his *E-*  
*pistles*, and rejected the *Acts*.

8. *Montanus*, a *Demoniack*, pretended,  
 that it was reveal'd to him, that (11) Christi-  
 ans ought to fast more severely than they  
 did : That great Sinners ought not to be ad-  
 mitted to Pardon : That it is unlawful to fly  
 in time of Persecution : And that no one  
 ought to marry twice, tho' St. *Paul* had per-  
 mitted it, 1 Cor. vii. v. 8, 9, 39. And in  
 these Points he was follow'd by the *Monta-*  
*nists*.

But these Sects did not end with the second  
 Century. *Marcion* had so many Followers in  
 (12) *Italy*, in *Egypt*, in *Palestine*, in *Arabia*,  
 in

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(10) *Ib.* 450, 451. 452. (11) *Ib.* p. 472, 473.  
 (12) *Ib.* p. 307.

Syria, in Cyprus, in Thebais, and in Persia, that Chap. 1.  
 St. Justin said of him, that (13) *he had taught* Quest 13  
*many ALL OVER THE WORLD to blaspheme the*  
*Creator.* And his Sect continued to the middle of the fifth Century; at which time Theodoret converted (14) above a thousand Marcionites in his own Diocess. The Montanists also continued till (15) after the middle of the same Century.

IV. The chief Reformers of Catholick Faith, in the third Century, were the *Novatians*, the *Sabellians*, the *Manichæans*, and the *Hieracites*.

1. The *Novatians* held, (16) that those, who deny'd their Faith in time of Persecution, ought not to be admitted to Pardon : And that second Marriages are unlawful.

2. The *Sabellians* held, that the Father is both the Son and the Holy Spirit. But *Sabellius* was not the first Author of this Sect. *Praxeas*, (17) in the beginning of the third Century, preach'd this Error in the West, and *Noetus*, (18) about the same time propagated it in *Asia*. Hence the Followers of it are by the Latins (19) call'd *Patropassians* or *Patripassians*, because they believed, that the Father was crucify'd; and by the Greeks *Noetians*, and *Sabellians*.

3. The *Manichæans* held, that (20) there are two sovereign, eternal, immortal, and opposite

(13) Κατὰ πᾶν μέρος ἀνθρώπων πολλὰς ποιήσας βλασφημίαν λέγειν, S: Just. p. 70. A. Edit. Paris. an. 1636.  
 (14) Tillem. T. 2. p. 307. (15) Ib. p. 485. (16) Tillem. Tom. 3. p. 472, 474 (17) Tillem. T. 4. p. 237. (18) Ib. p. 238. (19) Tillem. T. 3. p. 75. T. 4. p. 240.  
 (20) T. 4. p. 358, &c.

Chap. I. **Q**uest<sup>13</sup> **W** posite Natures, (one the Author of Good, the other of Evil) both vastly extended, but independent of each other, and confin'd to their proper Places. These they often call'd two Gods; tho' commonly they reserv'd that Title to the Author of Good, and nam'd the other Satan, Matter, Darknes, and the Nation of Darknes. They said, that before the World was made, there was a Fight betwixt these two Natures, in which God was forc'd to abandon a Piece of himself to Matter. And that, to recover by degrees part of his imprison'd and defil'd Substance (for the whole, they say, will never be restor'd to him) he made the World. That Parts of this imprison'd Substance are in all Bodies, both in Heaven and Earth. That some Pieces of it are commonly releas'd by what the *Manichæans* eat, but that they are more tyed to Matter by Generation. Whence they concluded it to be utterly unlawful for married Persons to beget Children. They also believed, that the Light, which we see, is a Part of God's Substance: That an infinite Multitude of Gods and Angels came from the Substance of God by Generation; and that *Moses* did ill to forbid the Worshipping of strange Gods. Matter had also its Princes of Darknes: And one of these they said, gave the Law to *Moses*, and spoke by the Prophets. They believ'd, that every Man has two Souls; one essentially good, from God; the other necessarily wicked, from Matter: That there is no Resurrection: No free Will: That Christ had not a real Body: That all Trees, Plants, and Grasse have a sensitive Soul, and that it is Murther to kill them: That

That the Serpent, which spoke to *Eve*, is Je- Chap. 1.  
sus Christ. They rejected the Old Testament. Quest 13  
They said, that Catholicks had forg'd Part of  
the New, and had corrupted the rest. They  
blam'd the Honour, which the Church gave  
to Martyrs.

This Sect had two Parts, to wit, the perfect  
and the imperfect *Manichæans*. The first by  
them were call'd the *Elect*; the latter, *Hear-*  
*ers*. These were permitted to marry, provi-  
ded they did not beget Children; to eat Fish  
and Flesh, provided they did not kill it; to  
drink Wine, and to cultivate the Earth: All  
which were unlawful for the *Elect*. Their Fa-  
sting Days were chiefly *Sunday* and *Monday*,  
in Honour of the Sun and Moon. *Sunday* was  
also fasted (even by the *Hearers*) in Contempt  
of Christ's Resurrection. Twelve of the *Elect*  
were call'd Masters, and the Thirteenth was  
the Head of the Sect. It belong'd to these  
Masters to ordain 72 Bishops; as it did to  
the Bishops to ordain Priests and Deacons.  
They held it unlawful for any one to give  
Meat or Drink to any poor People, but only  
to the *Hearers*, or to the *Elect*. From con-  
demning Marriage, from renouncing Plea-  
sure, from drinking Water, and from wear-  
ing Sackcloth, they assum'd, from former He-  
reticks, the Titles of *Encratitæ*, *Apotactitæ*,  
*Hydroparastatæ*, and *Saccophori*.

4. The *Hieracites*, so call'd (21) from *Hie-*  
*rax*, a Learned but Heretical Writer of the  
third Century, held, that Marriage is contra-  
ry to the Gospel. So that they receiv'd none  
into

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(21) *Ib.* p. 412.

Chap. 1. into their Communion, but Virgins, Monks, Quest<sup>13</sup> Bachelors, Widowers, and Widows. They deny'd the Resurrection; and believ'd that Children could not go to Heaven, if they dyed before they came to the Use of Reason.

But these Heresies did not end with the third Century. The *Novatians* continued to (22) the End of the sixth. The *Manichæans* began in *Persia*, and (23) from that Extremity of the *East* were spread through all Countries to the farthest Parts of the *West*. And altho' the Laws of Christian Emperors were very severe against them, and the Great *Theodosius* (24) had condemn'd their *Elect* to Death; yet they (25) continued to the End of the sixth Century, and farther. St. *Augustin*, before his Conversion to the Catholick Faith, was (26) nine Years a *Hearer* in this Sect.

V. The chief Reformers of Catholick Faith, in the fourth Century, were the *Donatists*, the *Arians*, and *Semi-Arians*, the *Apolinarists*, the *Messalians*, and *Priscilianists*.

1. The *Donatists* held, that (27) the Church of *all Nations* had perish'd, by communicating with those, whom they falsely accused of delivering the H. Scripture to Heathen Magistrates, in the Persecution of *Dioclesian*; and so was reduc'd to their Communion only. They also (28) rebaptiz'd Catholicks, whom they drew over to their Schism.

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(22) *Tillem. T. 3. p. 493.* (23) *T. 4. p. 367.* (24) *Ib. p. 410.* (25) *Ib. p. 407.* (26) *Ib. p. 374, 377.* (27) *Till. Tom. 6. p. 2, 71.* (28) *Ib. p. 78.*

2. The *Arians* (29) believed the *Son* of Chap. i: God to be a Creature; and that Christ, as Quest 13 Man, had not a human Soul distinct from the Word. Which was indirectly to deny the Divinity of the H. Spirit, whom no one ever suppos'd to be greater than the Son.

3. The *Semi-Arians*, or *Macedonians* (30) whatever they thought of the *Son*, in which Respect some of them were Orthodox, believed the *H. Spirit* to be a Creature.

4. The *Apolinarians* (31) held, that Christ, as Man, had not a sensitive Soul, or at least that he had not a rational Soul, distinct from the Word; so that the Word did not assume our whole Nature. Besides, *Apolinarius*, either by writing obscurely, or by contradicting himself, and changing his Opinions, was also accused of (32) several other Errors; as that Christ's *Body* was consubstantial to the Divinity; that it was not taken from the B. Virgin, but eternal and uncreated; that the Divinity of the Word was passible; and mortal, &c.

5. The *Messalians*, or *Prayers*, whom the Council of [33] *Ephesus* calls Enthusiasts, and who were condemn'd [34] both by that, and other Councils, held, [35] that every one had from his Ancestors a Devil, by whom his Soul was possess'd, and who always tempted him to Evil: That Baptism could not remove this  
F Devil;

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(29) *Ib.* p. 242, 243. (30) *Ib.* p. 412, 413, 527.  
(31) *Till. Tom.* 7. p. 602. (32) *Ib.* p. 604, &c. *Vide*  
*Apolinarii pro se apologiam, apud Natalem Alex. Ser.*  
4, Cap. 3. *Art.* 14, N. iv. [33] *AE.* 7, *Tom.* 3.  
*Conc. Labb.* p. 809 *AC.* [34] *Till. Tom.* 14. p. 449,  
450. [35] *Till. Tom.* 8. p. 529, &c.



Chap. I. Devil, but that Prayer can : That Spiritual  
 Quest<sup>13</sup> Men have no need to fast : That the B. Sa-  
 crament neither does Good, nor Harm ; and  
 that Baptism is of no Use : That a Man,  
 who is perfect, may be equal to God in Vir-  
 tue and Knowledge, and that Perjury cannot  
 hurt him : That the *Messalians* see the B. Tri-  
 nity with their corporal Eyes.

6. The *Priscillianists* [36] held, that there  
 is only one divine Person : That Jesus Christ  
 had no Being, before he receiv'd it of the  
 B. Virgin, and that he only appear'd to be  
 Man : That Satan was always what he is, and  
 that he made the World : That the Bodies of  
 Children in the Womb are form'd by him.  
 They deny'd the Resurrection. They con-  
 demn'd the Use of Marriage, and the Eating  
 of Flesh-meat, as impure. They admir'd ju-  
 diciary Astrology, and subjected both the  
 Souls and Bodies of Men to the Stars. They  
 held it lawful to deny their Opinions with Per-  
 jury ; it being a Rule with them, [37] *Swear,*  
*and forswear, but keep the Secret.* They fasted  
 on Sundays, and on Christmasts-day.

But these Heresies did not end with the  
 fourth Age. The [38] *Donatists* continued  
 to the End of the sixth Century. The [39]  
*Apolinarists* subsisted in the fifth : The *A-*  
*rians* and the [40] *Priscillianists* in the sixth :  
 And the [41] *Messalians* in the seventh.

VI.

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[36] Till, T. 8. p 492, &c. [37] *Jura, perjura,*  
*Secretum prodere noli.* [38] Till. T. 6, p 192, 193.  
 [39] Till. T. 7. p 630. [40] Till. T. 8. p 527. [41]  
*Ibid.* p 536.

VI. The Reformers of Catholick Faith, in Chap. 17  
the fifth Century, were chiefly the *Pelagians*, Quest 13  
the *Nestorians*, and the *Eutychians*.

1. The *Pelagians* deny'd Original Sin, and  
that Grace is necessary for the doing of good  
Works. They were condemn'd by the [42]  
Council of *Ephesus*, an. 431.

2. The *Nestorians* held, that [43] Jesus  
Christ is a meer Man; and consequently, that  
the B. Virgin *Mary* was only the Mother of  
a *Man*; not the Mother of *God made Man*,  
or (which is the same thing) not the Mother  
of *the Word become Man*. And were also con-  
demn'd by the Council of *Ephesus*.

3. The *Eutychians* held, that the Godhead  
and Humanity in Christ are only one Na-  
ture; so that he has not, in their Opinion,  
all the [44] natural Properties of each of them.  
The *Eutychians* were condemn'd by the [45]  
Council of *Calcedon*, an. 451.

But these Reformations did not end with  
the fifth Century. For the *Nestorian* and *Eu-  
tychian* Heresy is not yet extinct.

VII. It appears by these *Instances*, that a  
Reformation of Catholick Faith is no Blessing  
at all. Besides, they give us a just and true  
Idea both of *Heresy*, and of *Schism*. Of *Schism*,  
because we see such a Multitude of Sects cut  
off from the Catholick Communion. Of *He-  
resy*, because if the Catholick Church may be  
Judge in her own Case; or rather if she may

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be

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[42] *Ast. 5. Tom. 3. Conc. Lab. p. 665. E. & A.*  
7. *Can. 1, & 4. p. 803, 806.* [43] *Till. T. 14. p.*  
308. [44] *See the Church of Christ, against Mr.*  
*Lesly. Tom. 2. p. 207.* [45] *In Definit. Fidei, Tom.*  
4. *Conc. Lab. p. 567.*

Chap. I. be Judge in the *Concerns of Religion*, with  
 Quest 13 which Christ has intrusted her (as she always  
 has been in seventeen Centuries, and always  
 will be to the End of the World) I say, if  
 we can stand to the Judgment of the Catho-  
 lick Church in all Ages; *Heresy*, and a *Refor-*  
*mation of Catholick Faith*, is the very same  
 Thing. And if she be always that, which  
 the *Creed* professes her to be, *Universal* and  
*Orthodox* (that is, if the Scripture, and the  
 Creed be always true) how can it be other-  
 wise? For *Heresy* is an *Error against Faith*.  
 And how can the Faith of an Orthodox Church  
 be reform'd without *Error*? I might add, that  
 Reformations have, in former Ages, done  
 more Harm to the Church of Christ, and ru-  
 in'd more Souls, than the Sword of Heathen  
*Rome* ever did in the Hands of *Nero*, of *Do-*  
*mitian*, of *Decius*, and of *Dioclesian*, when the  
 Cruelty of the greatest Princes upon Earth,  
 the Fury of the People, and the Force of the  
 whole *Roman Empire* conspir'd to destroy  
 Christianity. For tho' many weak and world-  
 ly Christians had not Courage to resist such a  
*Torrent* of Violence and Blood; yet this *Tor-*  
*rent* never carry'd whole Nations before it,  
 as the Reformations of *Arius*, of *Nestorius*, of  
*Eutyches*, of *Photius*, and of others have done.

VIII. It appears also by the *Instances*  
 from the five first Centuries, that Dissenting  
 Sects are not less *Dissenters* in regard to each  
 other, than in regard to the Catholick Church.  
 But there are some Things in which they all  
 agree.

*First*. All Dissenters lay Claim to the *Faith*  
 once deliver'd to the Saints, S. Jude v. 3. and  
 would

would be thought to *contend for it*. For with- Chap. 1.  
out this, they can have no Pretence to Chri- Quest 13  
tianity. And as all dissenting Sects lay claim  
to *the Faith first deliver'd to the Saints* : So  
they all accuse their Catholick Mother of *cau-  
sal Schism*, by requiring unjust Terms of Com-  
munion. For, without this, they must ne-  
cessarily grant themselves to be Schismatics,

*Secondly*. All Dissenters either leave the *Catholick Communion* by their own free Choice, or are by the Censures of the Catholick Church excluded from it.

*Thirdly*. All Dissenters whatsoever have always had a true and irreconcilable Hatred towards their Catholick Mother. Because they had never Patience enough to bear either her Advice, her Reproofs, or her Censures.

*Fourthly*. No Dissenters have ever fail'd to treat their Catholick Mother with Injustice, Misrepresentation, and Calumny : Which are the natural Effects of Hatred.

*Fifthly*. Whenever the Catholick Church has branded any Sects with the Mark of *Herefy* ; they have always taken Care to represent their innocent and injur'd Mother, as the worst Part of *Christendom* ; to accuse her of debauch'd Principles, of manifest Corruptions, of great and gross Errors ; of adulterating the Original Faith ; of Scandal, Impiety, and Apostasy. She has condemn'd all Heresies and Sects, with which she has co-existed in seventeen Centuries. And all Heresies and Sects, which ever were in seventeen Centuries, have condemn'd her. But with this remarkable Difference, that her Power is from Heaven ; and theirs from an inferior Place.

# Fourteenth QUESTION.

*Cannot a Man be Sav'd at present, if he be in Communion with the Apostles, and with the Catholick Church of the three first Ages?*

ANSWER, **H**E may. But, if the Catholick Church be (as it certainly is) the Church of *all Ages*, and the Church, to which the *Lord adds daily such as shall be Sav'd*; he must be very fond of Perdition, who can perswade himself, that he has, in the eighteenth Century, any other Way of being in Communion with the *Apostles*, and with the *Catholick Church of the three first Ages*, than by being a Member of that Church, which began from the *Apostles*, and which has in her Communion a continued Succession of Pastors and Doctrine from the *Apostles*, to the present Time; that is, by being a Member of the Catholick Church of the eighteenth Century.

*Secondly*, It is plain to common Sense, that no one can be in Communion with a lasting and perpetual Society at a Time, in which he *was not*, but only by being a Member of it at the Time, in which he is. To be therefore in Communion with the Catholick Church of the eighteenth Century, is at present the only Way possible of being in Communion with the Catholick Church of the three *first Ages*.

*Thirdly*, *Schism* is nothing else, but a wilful Separation from the *present* Communion of the Catholick Church. And can either *Heresy* or *Schism*,

*Schism*, which, if we believe S. (1) *Paul*, are Chap. 1. *manifest Works of the Flesh*, excluding Men *Quest 14* from the Kingdom of God, either recommend them to the *Apostles*, or make them to be Members of the *Catholick Church* in any past Century?

*Fourthly*. The *Catholick Church*, as I observ'd already, is the Church of all Ages, from our Saviour's Time to the end of the World: 'tis the Church, as the word itself notes, which is both *Universal* and *Orthodox*, as well in declaring what is reveal'd, as in stating the Terms of Communion: in a word, it is *the Communion of Saints*. How then can you, in any Age, either reform its Faith without *Heresy*, or forsake its Communion without *Schism*? So long as *Christianity* continues, (2) says a Divine of the Church of *England*, those that separate themselves from the Church upon Pretences concerning the Substance of Faith, shall be properly counted *HERETICKS*: But, if the Cause concern not the Substance of Christianity, *SCHISMATICKS*.

## SECOND CHAPTER.

*Invincible Necessity, and invincible Ignorance, are the only Exceptions from the GENERAL RULE above mention'd.*

**F**OR if it be true, as it was (3) prov'd already, that, setting aside invincible Necessity

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(1) Gal. v. v. 19, 20, 21. (2) *Letters at the end of Just Weights and measures.* p. 229, (3) Ch. i. *Quest. ii.*

Chap. 2. fity and invincible Ignorance, it is a great and  
 Quest. 1. grievous Sin, for any one to live and die out  
 of the Catholick Communion ; 'tis plain, that  
 those two now mention'd, are the *only Exceptions*  
*from this general Rule, viz. that none are*  
*Sav'd out of the Catholick Communion.* Why  
 so ? Because it is plain to common Sense, that  
 none are *Sav'd*, who live and die in a State of  
 Damnation.

And, not to mention Inferences, the very  
 Title of this Chapter has been sufficiently  
 prov'd, in the Answer to the fifth *Question* of  
 the last *Chapter*. Yet the following *Queries*  
 have too near a Relation to this Subject, to  
 be thought unnecessary.

## First QUESTION.

*What is meant by invincible Necessity, and by  
 invincible Ignorance ?*

ANSWER, *I**nvincible Necessity* is that, which  
 it is not in a Man's Power to  
 hinder, tho' he desire it ever so much. Or it  
 is a real Impossibility, under the present Cir-  
 cumstances, of obtaining something which we  
 desire. For tho' God does not command Im-  
 possibilities : Yet the exterior Acts of our  
 Duty may, under some Accidents of Life, in  
 regard to Time and Place, become impossi-  
 ble : So that the nonobservation, whilst those  
 Circumstances continue, is not Sinful.

And if we attentively consider the nature  
 of Catholick Communion, we shall easily See,  
 that

that this *Impossibility* may have a Place in re- Chap. 2.  
gard to it. Suppose, a Person, who has not Quest. 1.  
a Priest aboard with him, is converted at Sea,  
either by his own Thoughts, or by hearing or  
reading Controversies of Religion, but dies  
before he comes to the end of his Voyage;  
it is not impossible for him to be Sav'd: but it  
is impossible for him to be receiv'd into the  
Catholick Communion, how much so ever he  
desire it. For as Baptism is the Door, by  
which Pagans, Turks, and Jews enter into  
the Catholick Church: So Converts from  
Herefy are not receiv'd into the Catholick  
Church, and made actually Members of it, till  
they be reconcil'd to it by her Pastors. A  
Conversion indeed of the Heart ought to pre-  
cede in both Cases: but this Conversion is  
neither *Baptism*, nor *Reconciliation*. It is a ne-  
cessary Disposition of the Mind: but it does  
not outwardly and actually make a Man to be  
a Member of the Catholick Church, or to be  
in the Catholick Communion.

This furnishes us with a double Instance of  
*invincible Necessity*. For a Convert to Christi-  
anity, if he earnestly desires to be Baptiz'd,  
but is disappointed, either because Water or a  
Minister is wanting, and so dies without Bap-  
tism; dies out of the Catholick Church, and  
out of the Catholick Communion by an *invin-  
cible Necessity*. So does a Convert from He-  
refy, if he desires to be reconcil'd to the Ca-  
tholick Church, but dies before a Priest can  
come to him.

II. *Invincible Ignorance*, is that, which is  
not voluntary. Now it is plain, that Igno-  
rance may be voluntary, and even criminal, two  
different




Chap. 2. different Ways, *First* by a positive Desire of Quest. 1. not knowing our Duty. *Secondly*, by not using all due Endeavours for the Knowledge of it. *Ignorance*, in the first Case, is more Diabolical; because more directly voluntary. But in both Cases, it is so great and grievous a Sin, that it puts a Man into a State of Damnation, if it be joyn'd with a considerable Neglect in Matters of Religion, or with an obstinate Temper; if it proceed either from unjust Prejudices, or from Rashness, human Motives, temporal Interest, Pride, Passion, or a Consideration of Friends. For in these and all other Cases of the like Nature, that *Ignorance* is highly criminal, is the judgment of all Mankind, excepting only those, who by the just Sentence of God, are given over to an abandon'd and reprobate State, to perverse and wicked Blindness, to a Hellish Presumption, and Euthusiasm.

III. What then must we conclude of those, who have the Misfortune to be bred up in Heresy or Schism, without knowing it?

Their *Ignorance* is *invincible*, if they sincerely use their best Endeavours to know the whole Compass of their *Duty*, and would both faithfully and immediately comply with the most difficult Parts of it, when known, how contrary soever they may be to their Passions, to their Prejudices, to the Conveniences of Life, to their Interest in this World, and to the Expectation of their Friends.

But if they are not fully resolv'd to do the Will of God in all things necessary to Salvation, whatsoever it may cost them; and would rather hazard their Duty, than correct an ill Custom,

Custom, disoblige their Friends, or contradict Chap. 2,  
their Passions; they have not the *Fear* of God, Quest. 2.  
whom they have not Courage to Serve. 

And if they are deficient in using all necessary Endeavours to know their Duty; if, by their own Fault, they want Light to See it; if Inapplication, Indifferency, Unconcernedness, worldly Motives, or unjust Prejudices influence their Judgment, and Suffer it to yield to the Bias of a perverse Education; they have neither *invincible Ignorance*, nor the *Fear* of God. For *criminal Ignorance* cannot be *invincible*. And it is a *Crime*, not only to shut our Eyes against the Light of divine Revelation, but also not to open them, when we ought to See it.

## Second QUESTION.

*Can a Person be Sav'd, who dies by invincible Necessity out of the Catholick Church?*

ANSWER, **H**E may, if he knows the Catholick Church, and desires to be actually a Member of it, but is hinder'd from it by an *invincible Necessity*. As it happens to those, in whom *Martyrdom* supplies the Want of *Baptism*.

For, that these are in a happy State after Death, is a Point, in which all Catholicks agree. And, that they are not actually and outwardly Members of the Catholick Church in this Life, appears by this, that they were not Christen'd.

That

Chap. 2. That their State after Death is happy, is  
 Quest. 2. own'd by the Catholick Church in her Mar-  
 tyrology, as well as by (1) *Tertullian*, by S. (2) *Cyprian*, by S. (3) *Cyril of Jerusalem*, by S. (4) *Basil*, by S. (5) *Augustin*, S. (6) *Prosper*, S. (7) *Fulgentius*, S. (8) *Bernard*, S. (9) *Thomas of Aquin*, and other Catholick Divines. The Council of *Trent* says, that, (10) *since the Gospel was publish'd, no one can be justify'd without the washing of Baptism, or its Desire, according to that, S. Jo. iii. v. 5, Unless one be born again of Water and of the H. Spirit, he cannot enter into the Kingdom of God.* Which words of the Council indirectly imply, that at least *Martyrs* (when they want Time and Opportunity to be christen'd) may be Sav'd, without the Sacrament of Baptism.

II. Besides, Catholick Divines agree, that as God will not refuse a contrite and humble Heart; a Catechumen may be Sav'd by this holy Disposition, tho' he dies suddenly, without either Baptism or Martyrdom. As the young Emperor *Valentinian II.* did, who, having desir'd to receive Baptism from the hands of S. *Ambrose*, was murder'd before he came to the Font by the Treachery of *Arbogastus*, an, 392. And that such *Catechumens* may be hap-  
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(1) *L. de Bapt. C. xvi.* (2) *Epist. lxxiii. ad Juba.*  
 (3) *Catech. iii.* (4) *L. de Spir. S. Cap. xv.* (5) *L. xiii. de Civ. Dei. C. vii.* (6) *Epigram. lxxxvii.* (7) *L. de Fide ad Petrum. Cap. iii. § xxx.* (8) *Traß. ad Hugonem de S. Viñore. C. ii.* (9) 3. *Par. Q. lxvi. Art. xi.* (10) *Que quidem translatio filii Iræ in statum gratiæ, post Evangelium promulgatum, sine lavacro regenerationis, aut ejus voto, fieri non potest, sicut Scriptum est, Nisi quis renatus fuerit &c. Sess. vi. Cap. iv.*

py after Death, is not only affirm'd by S. *Am- Chap. 2.*  
*brose*, in his funeral Sermon on the Prince now *Quest. 3.*  
 mention'd, but also by S. [11] *Augustin*, by S.  
 [12] *Bernard*, by Pope [13] *Innocent III*, and  
 by S. [14] *Thomas of Aquin*.

III. In order to *Salvation* therefore, those  
 are not out of the *Catholick Church*, whom  
 nothing but an *absolute* and unavoidable *Ne-*  
*cessity* Separates from it against their Will. Be-  
 cause they are not obstinately and wilfully  
 (that is criminally) out of it, and are Mem-  
 bers of it in an unfeign'd Desire.

## Third QUESTION.

*Does invincible Ignorance excuse Men from the  
 Guilt of Heresy and Schism?*

ANSWER, **I**T does, if it be really invin-  
 cible.

For, *first*, As nothing but Guilt can exclude  
 a Man from Heaven : So nothing but a *wil-*  
*ful* Violation of his Duty can make him Guil-  
 ty. And, if his Separation from the Catho-  
 lick Church by Heresy or Schism, proceed  
 only from an invincible Mistake, or from in-  
 vincible Ignorance ; how is it *wilful*?

*Secondly*, Heresy is a wilful Error against  
 Faith. Schism is a wilful Separation from  
 the Catholick Communion. And if this Se-  
 paration,

[11] L. iv. de Bapt. c. xxii. xxiii. [12] *Loco citato*.  
 [13] Cap. *Debitum* [de Judæo a se baptizato] de  
*Baptismo*. Et cap. *Apostolicam*, de *Presbytero non bap-*  
*tizato*. [14] 3. Par. Q. lxxviii. Art. ii.

Chap. 2. paration, this Error, be involuntary; how  
 Quest. 3. can it be *wilful*, how can it be *criminal*?

*W* Thirdly, According to S. Paul, Gal. v. 20, *disputas* (which the latin Interpreter calls Sects) Heresy and Schism are *manifest Works of the Flesh*, excluding Men from *the Kingdom of God*. But is not *Adultery* and *Fornication* so too? v. 19; is not *Murder* and *Drunkennes* so too, v. 21? And common Sense tells us, that these are not Sins, unless they be voluntary. For if a Man commits an Excess in Drink, which he neither desir'd, nor foresaw (as it happen'd to Noab, Gen. ix. v. 20, 21. and to Lot, Gen. xix) he has only the Misfortune, not the Sin of *Drunkennes*. If aiming at a Bird, he Shoots his Friend; he has the Misfortune, not the Guilt of *Murder*. If a Single or a married Woman is oppress'd against her Will; her Soul is free from the Guilt, tho' her Body is not free from the Misfortune of *Adultery* or *Fornication*. For nothing is criminal, but what is voluntary. And is not this as true, in regard to *Heresy* and *Schism*, as in regard to *Drunkennes*, *Murder*, *Fornication*, and *Adultery*?

Fourthly, As every Sin, whether Original or Personal, is an Effect of his free Will, by whom it was committed: So it is a Rule, beyond Contradiction, that [1] *no one Sins, in what he cannot avoid*; and that [2] *Sin is an Evil so voluntary,*

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[1] *Quis enim peccat in eo, quod nullo modo caveri potest?* S. Aug. L. iii. de lib. arb. C. xviii. [2] *Usque adeo peccatum voluntarium est malum, ut nullo modo sit peccatum, si non sit voluntarium. Et hoc quidem ita manifestum est, ut nulla hinc doctorum paucitas, nulla indoctorum turba dissentiat.* Idem L. de vera Relig. C. xiv.

*luntary, that if it be not voluntary, it is not a* Chap. 2.  
*Sin.* And what is more involuntary, more Quest. 3.  
 unavoidable, than involuntary Ignorance?

Again, no one Sins, (3) by not doing that, which is not in his Power. Do not Shepherds publish this on the Hills, Poets on the Stage, the Unlearned in the Ring, Scholars in Libraries, Masters in the Schools, Bishops in the Sanctuary, and Mankind over the whole World? How then can a Man Sin, by not knowing that, which it is not in his Power to know, or of which he has invincible Ignorance? For tho' voluntary Ignorance may be justly blam'd, yet an involuntary Mistake cannot. Hence S. Augustin [4] *It is not imputed to you as a Fault, that you are ignorant against your Will, but that you neglect to seek that, of which you are Ignorant.*

Lastly, S. [5] *Augustine* himself observes, that invincible Ignorance may excuse a Man from Heresy. II. An

[3] *Neminem vituperatione Suppliciove dignum, qui — id non faciat, quod facere non potest. Nonne ista cantant & in montibus Pastores, & in theatris Poete, & indocti in circulis, & docti in bibliothecis, & Magistri in Scholis, & Antistites in locis Sacris, & in orbe terrarum genus humanum? Idem. L. de duab. animab. C. xi. [4] Non tibi deputatur ad culpam quod invitus ignoras, sed quod negligis querere quod ignoras. L. iii. de lib. Arb. C. xix. [5] Dixit quidem Apostolus Paulus, hæreticum hominem devota &c. Sed qui sententiam suam quamvis falsam, atq; perversam, nulla pertinaci animositate defendunt, præsertim quam non audacia presumptionis suæ pepererunt, sed a seductis atq; in errorem lapsis Parentibus acceperunt, querunt autem tanta Sollicitudine veritatem corrigi parati cum invenerint, nequaquam sunt inter Hæreticos deputandi. S. Aug. Epist. xliii. in Edit. Lov. clxii.*

Chap. 2. II. An *Arian* therefore, or a *Socinian*, if he  
 Quest. 3. be *invincibly* ignorant of the Heresy and Schism,  
 in which he is engag'd, is neither guilty of  
*Heresy* nor of *Schism*. But we are not sure, that;  
 if his Ignorance be *invincible*, he may be Sav'd.  
 Because there are many deadly and damning  
 Sins, besides *Heresy* and *Schism*. And it is not  
 improbable, that, since the Gospel was pub-  
 lish'd, a *saving Faith* is only given to those,  
 who (6) believe the Trinity, and the Incar-  
 nation.

III. Hence tho' *Heresy* (if joyn'd with in-  
 vincible Ignorance of the true Religion, and  
 of the true Church) is not a *Sin*: yet it is a  
 real and great *Misfortune*, and may occasion  
 the Ruin of many Souls: Either by rendring  
 them incapable of a saving Faith (which may  
 possibly be the Case of *Arianism*, and *Socini-  
 anism*, if not of other Heresies) or by depri-  
 ving them of those Instructions and Helps,  
 which are only found in the Catholick Church,  
 and by Suffering them to want the Advanta-  
 ges, which all good Catholicks receive from  
 the Sacrament of Penance; or by instilling  
 such Principles into their Minds, as naturally  
 tend to Sin and Corruption. It was the cur-  
 rent Doctrine of the first Reformers, that, by  
 the Fall of Adam, *Man lost his free Will to a-  
 void Sin*, and that *it is impossible to keep the  
 Commandments of God*. This could not but be  
 most agreeable News (the Commandments of  
 the Catholick Church being also ridicul'd) to  
 the wicked, that is to the greatest Part of  
 Mankind: and was sure to advance the Re-  
 formation

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[6] See Chap. i. Quest. ix. num. iii.

formation hugely. For, as an ingenious Writer says, *a down-bill Reformation runs a pace.* Chap. 2.  
*Calvinists* tell us, and publish'd it to the World, Quest. 3.  
 in their general Assembly at *Dort* in the Years  
 1618, 1619, (in which Assembly the Bishop of  
*Landaff*, and three Doctors of Divinity of the  
 Church of *England* were present, with other  
 foreign Divines from the *Palatinate*, from  
*Hessen*, *Suisseland*, *Weteraw*, *Geneva*, *Bremen*,  
 and *Embsden*) that *justifying Grace is not lost by the*  
*greatest Crimes* [7] *enormibus peccatis*, as [8]  
 by *Adultery*, by *Murder*, and by *denying Christ*.  
 This is the Principle: and what glorious Con-  
 sequences it may have in the Lives of many,  
 every one Sees. Our Adversaries tell us, that  
*all Sins are mortal*. And who cannot but appre-  
 hend, that this Opinion, in which they glory,  
 may more than pave the Way to the worst of  
 Excesses? For, since the best Servants of God,  
 in this Life, are not without Sin; if all Sins  
 are *mortal*, will not every Man think those will  
 be most easily pardon'd, to which he is most  
 inclin'd? And if his Inclinations lead him to  
 admire the fair Sex, or to love the Bottle; into  
 what Extravagances may he not run? And  
 perhaps, he may find a Text for it too. For  
 who is there almost, who will not tell a Lie,  
 to save his Life? Yet the Scripture [9] may  
 seem to condemn *all Liars to the Lake, which*  
*burns with Fire and Brimstone*, no less than it  
 excludes [10] *Idolaters, Drunkards, Fornicators,*  
*Adulterers, and Murderers, from Heaven*. Why  
 then,  
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[7] *Syntagma Confession. Fidei. Par. 3. Art. 5. page*  
 42. [8] *Ibid. Art. 4. p. 41.* [9] *Apoc. xxi. v. 8.* [10]  
*Gal. v. v. 19, 20, 21; 1 Cor. vi. v. 9, 10.*



Chap. 2. then, says the honest Rake, since all Sins are  
 Quest. 4. damnable, may not I as well be sav'd, tho' I  
 live and die in the Arms of a Mistrefs, as if I  
 died in this Disposition of Mind, that I would  
 tell a Lie, at any Time, to save my Life?

## Fourth QUESTION.

*Is any one Sav'd by invincible Ignorance?*

ANSWER. SETTING aside Infants, who  
 are Sav'd by Baptism, or by Mar-  
 tyrdom: no one is Sav'd, but by a *Saving*  
*Faith*, or by a *Faith working by Charity*, as  
 [1] Paul expresses it, that is, by Faith joyn'd  
 with the Fear and Love of God above all  
 Things. But *invincible Ignorance* is not a sa-  
 ving Faith. Therefore no one is Sav'd by *in-*  
*vincible Ignorance*.

The Conclusion will be the same, altho'  
 you suppose, that some, who were baptiz'd in  
 their Infancy, may, when they come to the  
 Use of Reason, be *invincibly ignorant* of the  
 whole Christian Revelation, and yet die  
 before they commit a mortal Sin. For even  
 these (if the Case ever happens, which is not  
 likely) are not Sav'd by *invincible Ignorance*,  
 but by the *justifying Grace*, which they receiv'd  
 in their Baptism.

FIFTH

[1] ἀνά πίστιν καὶ ἀγάπην ἐκφραζόμενος Gal. v. v. 6.

## Fifth QUESTION.

Chap. 2.  
Quest. 5.  


*Can not a Person, who is out of the Catholick Church, have a saving Faith, in any Communion of Christians who believe the Trinity and the Incarnation, if he be invincibly Ignorant of the Heresy and Schism in which he is engag'd?*

ANSWER, **I**T is probable, he may. Because the Knowledge (by Faith) of the Trinity and of the Incarnation, is perhaps more necessary to Salvation, than the Knowledge of any other Part of the Christian Revelation.

But, generally Speaking, we are not *Certain*, that he can have a *saving Faith*. For I cannot see any Grounds of absolute or real *Certainty* in the Case: whether we regard the Scripture, the Tradition of all Ages, or the Principles of Reason, and common Sense. In the Apostolical and Nicene Creed, the next Article, after the B. Trinity and the Incarnation, is *I believe the H. Catholick Church, the Communion of Saints, and I believe one, holy, Catholick, and Apostolick Church*. How then can we be *SURE*, that the Knowledge of this Church is not as requisite to a *saving Faith*, as the Belief of the Trinity and of the Incarnation?

And what sure Arguments can we have, either from Experience, or from the Nature of the Thing, which will not conclude as well in Favour of the ancient or modern *Arians*?

G 2

It


Chap. 2. It is not therefore *certain*, tho' I hope it is  
 Quest. 5. *true*, that those, who are *invincibly Ignorant*  
 of the Herefy and Schism; in which they are  
 engag'd, are not incapable of a *saving Faith*,  
 in any Communion of Christians, who believe  
 the Trinity, and the Incarnation. And un-  
 der this Rule even *Quakers* are included, pro-  
 vided they believe the two Mysteries now  
 mention'd.

II. But here the Reader is desir'd to ob-  
 serve,

*First*, that every one, who was truly bap-  
 tiz'd in his Infancy, by what Minister or in  
 what Congregation soever; was *once* a Member  
 of the Catholick Church.

*Secondly*, that justifying Grace, which was  
 given in Baptism, cannot be lost, but only by  
 the Guilt of mortal Sin. Hence it is not lost  
 by *invincible Ignorance* of the B. Trinity, and  
 of the Incarnation. Justification therefore  
 may perhaps be continued, tho' probably it is  
 never first given, to such as are *invincibly*  
*ignorant* of those two Mysteries.

*Thirdly*, that whoever was baptiz'd in his  
 Infancy, tho' perhaps he may have lost *justi-*  
*fying Grace* by other Sins, yet is still a Mem-  
 ber of the Catholick Church in the sight of  
 God, if he was never Guilty of a mortal Sin  
 against *Faith*. But if the Knowledge of the  
 Catholick Church be as necessary to Salvation,  
 as the Belief of the B. Trinity and of the Incar-  
 nation is suppos'd to be by some Divines of  
 Note : he cannot recover *justifying Grace*; how-  
 ever it was lost, as long as he remains *invin-*  
*cibly Ignorant* of the true Church, and of the  
 true Religion. For if the Opinion of those Di-  
 vines

vines be true, no one can recover *justifying Grace*, Chap. 2, as long as he remains *invincibly ignorant* either Quest. 6, of the Blessed Trinity, or of the Incarnation. 

III. This I say, not as an Argument, that none are sav'd out of the Catholick Church, who are *invincibly ignorant* of it : But that, generally speaking, we cannot be sure of their Salvation.

If this be thought *Uncharitable* ; I shall only Answer,

*First*, that it has been the Doctrine of the Holy Catholick Church in all Ages.

*Secondly*, that this Truth always has been, and always will be thought *Uncharitable* by its Adversaries.

## SIXTH QUESTION.

*Can a Person be in a State of Salvation, who is out of the Catholick Church, and (by invincible Ignorance of his Duty) positively refuses to be a Catholick ?*

ANSWER. **W**HAT was said to the last Question, must be apply'd to this. I hope then, that such a Person may be in a State of Salvation. But generally speaking, we are not sure that he can. Because we are not Sure, but the Knowledge of the true Church may be as necessary to Salvation, generally speaking, as the Belief of the B. Trinity and of the Incarnation is suppos'd to be by some eminent Divines.

G 3

I said,

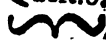
Chap. 2. I said, *generally Speaking*, we are not Sure,  
 Quest. 6. that he can. For if God should by Miracles  
 attest the Innocence of any, whom *invincible*  
*Ignorance* alone hinder'd from being Members  
 of the Catholick Church, or if the Catholick  
 Church herself bears witness of their Sanctity;  
 we have a Sufficient Assurance of it. Which  
 might be the Case of S. *Macedonius*, who was  
 created Bishop of *Constantinople* an. 496, of S.  
*Flavian* Bishop of *Antioch* an. 498, or 499, of  
 S. *Elias* Bishop of *Jerusalem* an. 493 (who all  
 died in the Time of (1) *Acacius's* Schism) and  
 of some few others. And those Divines, who  
 hold the Belief of the Trinity and of the In-  
 carnation necessary *necessitate medii*, might say,  
 in the same Manner, if the Sanctity of any  
 one should be thus attested, who was *invinci-*  
*ble Ignorant* of those two Mysteries, and was  
 by *invincible Mistake* separated from the Ca-  
 tholick Communion; that the Rule establish'd  
 by their Opinion, is not Universal, but only  
 General.

II. But are we not *Certain*, that all Per-  
 sons are Sav'd, who were Baptiz'd in their  
 Infancy, and who retain to their Death, at  
 what Age soever it happens, the *justifying*  
*Grace*, which they receiv'd in their Baptism,  
 tho' by *invincible Ignorance* they positively re-  
 fuse to be Catholicks?

We are. But the *sixth Question* has no re-  
 gard to these. For these were always living  
 Members of the Catholick Church, and were  
 always, in the Sight of God, tho' they did  
 not know it, Part of the Catholick Commu-  
 nion.

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(1) See *Monf. Tillemont. Tom. 16. pag. 661, 662.*

nion. Nay, tho' they had lost, by other Sins, Chap. 2.  
 their Baptismal Grace; Yet as long as they Quest. 6.  
 are not guilty of any mortal Sin against Faith,   
 they are actually a Part of the Catholick  
 Church, and, in the Sight of God, are actu-  
 ally (tho' neither they, nor we know it in par-  
 ticular) in the Catholick Communion.

III. Are not all Persons then in the Catho-  
 lick Communion, who were Baptiz'd in their  
 Infancy, and who were always *invincibly Ignorant* of the Catholick Church?

No. They are not. For tho' they were  
 always *invincibly Ignorant* of the Catholick  
 Church: they may yet have committed many  
 great Sins against Faith, as 1<sup>st</sup>, by doubting  
 of the Trinity, of the Incarnation, of the  
 Resurrection, of the Books of the old and  
 New Testament, or of any Article of Faith,  
 which they held in common with the Catho-  
 lick Church. 2<sup>dly</sup>, by denying the Truth of any  
 of these Articles. 3<sup>dly</sup>, by doubting, without  
 Sufficient Reason, of those very Points, which  
 by an *invincible Error* they had suppos'd to be  
 reveal'd. For Rashness is always a Sin.

IV. But is not the Catholick Church an *in-  
 visible Society*, if it has any Members, which  
 are *unknown*?

No. It is not. The Catholick Church is  
 always a *visible* and a numerous *Body*, and was  
 always *known* in the Christian World. Yet it  
 may have some *unknown* Members. As a Man's  
 Body is *visible*, tho' it has some, and even  
 many, *invisible* and *unknown* Parts, which nei-  
 ther nature, nor art will ever be able to dis-  
 cover.

## SEVENTH QUESTION.

*What think you of those, who hold, that a Person may be Sav'd in any Communion of Christians, without invincible Ignorance?*

ANSWER, **I** Think, they want either Religion, or common Sense; or both the one and the other. For, on the one hand, common Sense tells us, that every Error concerning clear Revelation, or the plain Word of God, is, *if it be not involuntary*, a great and grievous Sin. And, on the other, it is manifest, that clear Revelation, or the plain Word of God, is the very Thing, about which all Christian Sects differ from one another, and from the Catholick Church. How then can Men be Sav'd in all Christian Communion, without *invincible Ignorance*? Can Sects contradict one another in Matters of Religion and the plain Word of God, without being Mistaken on one side or other? And can such a Mistake as this, be blameless, unless it be *involuntary*?

II. *Quakers* think it clearly reveal'd, that Baptism and the B. Sacrament ought to be laid aside; that the Ministers of the Gospel are not a peculiar set of Men, and that Women ought to preach in the Church, tho' S. Paul would not allow it, 1 Cor. xiv. v. 34, 35. The Catholick Church, and all other Christian Sects believe the contrary to be the plain Word of God. Now if *Quakerism* be a plain Error against the Word of God; how can *Quakers* be Sav'd,

Sav'd, without *invincible Ignorance*? If it be not; how can their Adversaries be Sav'd, without it? Chap. 2.  
Quest. 8.

III. *Arians* think, it is clearly reveal'd, that the Son and the H. Spirit are Creatures. The Catholick Church, and almost all other Sects think it clearly reveal'd, that the Son and the H. Spirit are divine and uncreated Persons, and adore them as such. If *Arianism* then be an Error against the plain Word of God; how can *Arians* be Sav'd, without *invincible Ignorance*? If it be not; how can other Christians be Sav'd, without it?

## Eighth QUESTION.

*Is Ignorance always invincible, when a Man follows his Conscience, and acts without Remorse?*

ANSWER. **T**IS certain, it is not. For, first, a Man's Conscience it self may be wicked; it may be a Crime, and the greatest of all his Crimes, as has been prov'd (1) already. It may therefore be, and is too often, grounded on *voluntary* and wilful *Ignorance*.

Secondly, A Man's Conscience being nothing else, but the Judgment or Opinion, which he has of his Duty: his Conscience may proceed from unreasonable and unjust Prejudices, from Folly, Precipitation, and Rashness; from Obstinacy, and Pride; from Hatred, Envy Malice,

(1) Chap. i. Quest. vii.



Chap. 2. lice, or from a criminal Neglect in Matters of  
 Quest. 8. Religion. And in all these Cases, it is joyn'd  
 with a *voluntary* and criminal *Ignorance*.

*Thirdly*, The most obstinate and perverse  
 Schismatics, Hereticks, Jews, Turks, and  
 Pagans follow their *Consciences* without *Remorse*.  
 But whether do they follow them? Doubtless  
 to Hell. For if a Man's Conscience be it  
 self a Crime, to what other Place can it lead  
 him?

By such a discreet and tender Conscience as  
 this, *Pharaoh* was or might be directed, when  
 he resisted the Commands of God, under the  
 greatest Evidence of an Omnipotent Hand.  
 The Enemies of Christ, and of his Apostles,  
 were directed by it, when they perswaded them-  
 selves, (2) that *they did God Service*, by thirsting  
 their Blood.

For when a Man's Conscience is a Crime ;  
 of what Excesses is he not capable? Tho' he  
 was train'd up in the Light of Christian and  
 Catholick Principles ; he can apostatize from  
 both without Scruple. He can baffle the  
 strongest Evidence, and can even attribute the  
 Works of God to Satan. Hence he is wick-  
 ed by Principle, he is doubly damn'd, and Sins  
 against the H. Spirit, as the (3) *Scribes* and  
*Pharisees* did. A Crime, which being com-  
 mitted against the clearest Evidence, is the most  
 provoking, as well as the most fatal, and the  
 most unpardonable. For without an unusual  
 and miraculous sort of Grace, it leaves no  
 room for Mercy and Repentance. His Case  
 is

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(2) *S. Jo. xvi. v. 2.* (3) *S. Mat. xii. v. 31, 32.*  
*S. Mar. iii. v. 28, 29.*

is so desperate, that according to *Dr Hammond*, Chap. 2. S. Paul says of him : (4) *It is impossible for* Quest. 8. *those, who were once enlighten'd, and have tasted of the Heavenly Gift, and were made Partakers of the Holy Ghost, and have tasted the good word of God, and the Powers of the World come, and (5) have fall'n ; to be renew'd again to Repentance : seeing they crucify to themselves the Son of God a fresh, and make a Jest of him. For the Soil, which drinks up the Rain, that comes oft upon it, and brings forth Herbs for their Use, by whom it is cultivated, receives a Blessing from God : but that, which bears Thorns and Briars, is rejected, and is near to a Curse, whose end is to be burn'd. They have (6) trod under foot the Son of God, they have profan'd the Blood of the Testament by which they were Sanctify'd, and have affronted the Spirit of Grace. What then remains, (7) but a dreadful Expectation of Judgment, and a fiery Indignation, which will devour the Adversaries of Truth ?*

This gives us the true Reason, why so few Countries, after they have once apostatiz'd from the Christian or Catholick Faith, are ever bless'd with such a powerful Grace, as to return to their Duty. In how many Parts of the World, and through how many Ages, have the long Schisms, which were begun by *Nestorius*, *Eutyches*, and *Photius*, maintain'd their Ground ? And are they not still as perverse,

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(4) *Heb. vi. v. 4. Dr Hammond understands these words of those, who departed from the Church of Christ to the Gnosticks, so call'd because they pretended to a more exact Knowledge of the Christian Revelation. (5) magnificus v. 6. (6) Heb. x. v. 29. (7) v. 27.*

Chap. 2. verse, and as incorrigible, as ever? All the  
 Quest. 9. Turkish Dominions in a manner, in *Asia*, *A-*  
*frica*, and *Europe*, were once a Part of the Ca-  
 tholick Church. But which of them has e-  
 ver return'd to *Christ*, since their Ancestors  
 preferr'd *Mahomet* before him? No, they are  
 Apostates by Descent. They inherit a *Na-*  
*tional Sin* against the H. Spirit, and therefore  
 have little more than a weak Possibility of  
 Repentance left, with a moral Impossibility  
 that it will ever happen. For a *National Faith*  
 is too great a Blessing to be given twice. And  
*National Prejudices* (against Truth, once aban-  
 don'd) are never to be obliterated. Thus Blind-  
 ness, which was the Fore-Father's Choice, be-  
 comes the Son's Inheritance: and drag's him  
 to Perdition, without *Scruple* or *Remorse*.

'Tis rather Stupidity therefore, than a Mi-  
 stake, to suppose, that *Ignorance* is invincible, if  
 a Man follows his *Conscience*, and Sins without  
*Remorse*.

## Ninth QUESTION.

*If the Catholick Church did not think all Persons  
 damn'd, who refuse to die in her Faith and  
 Communion; why does not She give them  
 Christian Burial? Why does not She pray  
 for them, as She does even for publick Sinners,  
 who die in her Communion?*

ANSWER. **T**HE Catholick Church prays  
 every Day for the Souls of  
 all the Faithful departed; that is, of all who  
 are

are capable of being help'd by her Prayers. Chap. 2.  
 And if She does not pray in particular for any, *Quest. 9.*  
 who refuse to die in her Faith and Communion, nor give them Christian Burial; the Reason of this is her *Charity* to the Living, and that She may deter them, by this Means, from *Herefy* and *Schism*. Nor would She pray for any, whether publick or private Sinners, who die in her Communion, if She were sure, that they die ill.

She has therefore so much *Charity*, as to pray in particular for all her known Children, after their Death, even for publick Sinners, when She is not Sure, that they died as they liv'd. But her *Charity* and Compassion to the Living has always hinder'd her from praying in the same manner for those, who refuse to die in her Faith and Communion: lest her Children should think, that *Herefy* and *Schism* are small Offences; and that they are not as much oblig'd both to live and to die in her Faith and Communion, as they are oblig'd to be baptiz'd, and to keep the Commandments of God.

## Tenth QUESTION.

*Can Scholars who make Religion their Study, have invincible Ignorance of the true Church?*

ANSWER. **T**H O' Scholars have not the fairest Claim to *invincible Ignorance* of things clearly reveal'd (for the true Church is of this number, whether we consider

Chap. 2. der the *Scripture*, the *Creed*, or the *Tradition*,  
 Quest 10 and Succession of all Ages) yet I am not un-  
 willing to Suppose, that some may have it.

My Reason is, because Scholars have been once Children, as well as others : and, if their Friends and Parents were engag'd in Schism, have run through the whole Course of popular Objections, and vulgar Errors. They have had early and repeated Instructions of the horrid Cruelties, Irreligion, Follies and Fopperies of Popery, from the warm Endeavours and Zeal of the Parent, the Nurse, the Tutor, the Pulpit and the Press. To these you may add the more judicious and lasting Prejudices of their own Studies, in a rich and learned University, and in the Eyes of the World, not without Hopes of profitable and advantagious Places in Church or State, if they will but rail loud against Popery, as every Body does. And cannot Objections be started, against the most undoubted Parts of Religion, which every Scholar perhaps knows not how to Answer? How then can I be sure, that no one of them can possibly have *invincible Ignorance* of the true Church?

II. But as Scholars have the greatest Helps against vulgar Errors, and popular Mistakes : 'tis so much harder for them, than it is for others, to be *invincibly Ignorant* of the Catholick Church.

They know, or may know, that none have ever reform'd the Faith of the Catholick Church, in seventeen Centuries, but they have always been censur'd and condemn'd by her, as *Hereticks* and *Apostates*.

They know, or may know, that in the Time of the Apostles, and in every Age since, there have

have been several *Reformations* of Catholick Chap. 2.  
Faith : and that all *Reformers* of it have con-  
stantly accus'd the Catholick Church of their Questio  
own Crimes, that is, of detestable Errors, of  
Impiety, of Apostasy, and of causal Schism.

They know, or may know, that all Com-  
munion, which began by Schism, continue so  
still : that no Schism is less, because it is Nati-  
onal : that the Faith of an Orthodox Church  
cannot be reform'd: and that Schism cannot  
be justify'd.

They know, or may know, that in the third  
Century, before the Roman Emperors were  
Christians, *Rome* was (1) *the principal See, from*  
*which the Unity of Priesthood is risen.*

They know, or may know, that Praying  
for the Relief of the Faithful departed, is a  
Custom as ancient as (2) Christianity. And  
that, by *Purgatory*, Catholick Faith means  
only this, that some Souls, after Death, are  
in a *State of Suffering*, in which they may be  
reliev'd, by the Prayers and Charities of the  
Faithful.

They know, or may know, that the words  
of Consecration, *This is my Body, This is my*  
*Blood*, if they be taken *literally*, in which Sense  
the

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(1) *In super navigare audent, & ad Petri Cathedram;*  
*atq; ad Ecclesiam principalem, unde unitas Sacerdotalis*  
*ex orta est, literas ferre. S. Cyprianus Epist. lv. (2)*  
*The Practice of the Church in interceding for the Dead,*  
*at the celebration of the Eucharist, is so general, and so*  
*ancient, that it cannot be thought to have come in upon im-*  
*posture, but that the same Asperion will seem to take hold*  
*of the common Christianity, says Mr. Thorndike, a learn-*  
*ed Divine of the Church of England, in his Just*  
*Weights, and Measures. Chap. xvi. p. 106.*

Chap. 2. the Catholick Church has always understood them, do not signify, that the *Body* and *Blood* of Christ are present with the Bread and Wine ; but that, what seems to be Bread, and Wine, is the true *Body* and *Blood* of Christ : that Transubstantiation means nothing but this : and that, (notwithstanding all the Outcries of our Adversaries, who cannot bear the Thought, that any Part of Popery and Christianity should stand upon the level ; and all their Invectives against us, as if we favour'd *Arianism*, because we are not afraid to own the Truth) there are as plausible Objections, both from Authority and from Reason, against the *Consubstantiality* of the Son, as there are against *Transubstantiation*. For if we must believe nothing, but what Reason, by its own Lights, can know to be possible ; the Faith of the B. Trinity ought certainly to be reform'd. Why so ? Because, to Reason, it seems as impossible, that *three Persons* should be *one God*, as that *three*, or *three hundred Persons* should be *one Man*. And if Christian Faith can believe that, which to Reason alone without the Help of Revelation, would appear impossible ; the most plausible Arguments against *Transubstantiation* fall evidently to the Ground. Yet what is this after all, but only to say, that God knows more to be *true*, than Man knows to be *possible* ?

They know; or may know, that if Christ be really present under the Sacramental Signs ; he ought to be ador'd under them, and that the Offering of him to his Father is a propitiatory Sacrifice.

They

They know, or may know, that the Principles, which the Reformation us'd for Scaffolding, are either laid aside, as impertinent; as that *all the Actions of Men in this Life are deadly Sins*, and that *it is impossible to keep the Commandments of God*: or else have dwindl'd away into verbal Controversies: As the Question of *Justification*, of *Original Sin*, of *Predestination*, of *Merit*, and *Free-will*, as now stated by many Protestants, are only, or chiefly Questions about Words.

They know, or may know, that what the Ten Commandments say of (3) *graven Images*; or Idols, and *bowing to them*, obliges Christians no further, then as it is a Precept of the Law of Nature, that is, as it forbids the Worshipping of FALSE GODS; and of other GRAVEN; OR PAINTED IMAGES: For whatever is not commanded us by the Law and Light of Reason and Nature, but yet was a Part of the Jewish Institution, is *ceremonial* only, and does not oblige Christians, as the Church of England rightly observes in the *seventh* of her 39 Articles. Of this we have a plain Instance in the Commandments, which Christ himself approv'd S. Mat. xix. v. 17.

To have some Days appointed to the Worship of God, is a Precept of the Law of Nature. But this Law does not determine, whether the *seventh*, for example, or the *first Day* of the Week shall be the day of Worship. The *Seventh*, in memory of the Creation, had been always the Day of publick Worship by the Institution of God himself, Gen. ii. v. 3.

H

Which

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(3) Exod. xx. v. 4, 5. Deut. v. v. 8, 9,



Chap. 2. Which Institution. was renew'd, and confirm'd  
 Questio in the Commandments, Exod. xx. v. 8, 9, 10,  
 11; and Deut. v. v. 12, 13, 14, 15. That  
 this Day was Saturday, is unquestionable, both  
 from the continual Practice of the Jews to this  
 Time, and from the Gospel itself. For our B.  
 Saviour was crucify'd on Good-Friday. And  
 it appears by the Gospel, that he was put to  
 death on the *Day (4) before the Sabbath*, and  
 that he rose again the *(5) Day after it*. Hence  
 in memory of his Resurrection, the *first*, not  
 the *Seventh*, Day became, amongst Christians,  
 the Day of *publick Worship*. So that what the  
 Independents said, in their Meeting at the *Save-*  
*voy*, the Year in which *Cromwel* died, an.  
 1658, October 12, was very true, that the Day  
 of Worship *(6) from the Beginning of the*  
*World to the Resurrection of Christ, was the*  
*last Day of the Week; and, from the Resur-*  
*rection of Christ, was chang'd into the first*  
*Day of the Week, — the Observation of the*  
*last Day of the Week being abolish'd*. But if  
 this Change be allow'd (for which in particu-  
 lar we have no plain Scripture) it is manifest,  
 that the Commandments oblige Christians no  
 farther, than as they are Precepts of the Law  
 of Nature: and that it is as lawful for Christi-  
 ans to bow to a *Crucifix*, as it was for the Jews  
 to lye prostrate before the *Ark*, Jos. vii. v. 6.  
 and for Christians to bow to the *(7) Altar*, to  
 the

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(4) *S. Mar. xv. v. 42. S. Luke xxiii. v. 54. 56. S. John xix. v. 31.* (5) *S. Mar. xvi. v. 1, 2. S. Luke xxiv. v. 1. S. Jo. xx. v. 1.* (6) *in their Declaration of Faith, and Order. Chap. xxi. numb. viii.* (7) *See the second Tome of the true Church, against Mr. Lesly, pag. 348.*

the Name of *Jesus*, and to the *Chair of State*. Chap. 2.  
*For where no Law is, there is no Transgression*, *Questio*  
 Rom. iv. v. 15.

Scholars therefore know, or may know, that the Dispute concerning the *Worship* of IMAGES of Christ and his Saints, is only or chiefly a Question about Words. For if *Worship*, or *religious Worship* be taken in the Protestant Sense, for *sovereign and divine Worship*; we neither *worship* Images, nor any Creature, but God alone.

But if under the name of *religious Worship*, you comprehend a relative and inferior *Respect*, which may be given to Creatures on the Motive of Religion: *Josuah*, and the *Elders of Israel*, *worship'd the Ark*, Jos. vii. v. 6; Protestants *worship the Altar*, when they bow towards it; they *worship the Sacrament*, when they shew a Respect for it, and receive it kneeling; they *worship the Bible*, when they kiss it in the Court. And in this Sense only Catholics believe, that the Images of Christ, and of his Saints, may be lawfully *worship'd*.

Hence Scholars also know, or may know, that the Controversy about the *worshipping of Relicks* is a Dispute about Words.

They know, or may know, that, if the Saints pray for us (which cannot be question'd with any appearance of Reason) it is both lawful and profitable, to beg of God, that we may partake of their Prayers. And when Catholics say, *Holy Mary Mother of God, pray for us*; *S. Peter, pray for us*, and the like; Catholick Faith obliges them not to mean any more than this: *O God, may I partake of the Prayers of the B. Virgin Mary*: *O God, may I*  
 H 2 *partake*

Chap. 2. *partake of the Prayers of S. Peter, &c.* So that  
 Questio the *Invocation of Saints* is also chiefly or only  
 a Question about Words.

They know, or may know, that if *Rome* is meant by *Babylon*; what is printed in large Characters Apoc. xvii. v. 5, as if it belong'd to the Church of *Rome*, was only meant of *Heathen Rome*, or of *PAGANISM at Rome*, which the Church of *Rome* destroy'd. And will engaging the People make Amends for perverting the Text? If the word of God may be treated with this Freedom; how would this Sentence glare in a *Quaker's Bible*, CHRIST SENT ME NOT TO BAPTIZE, 1. Cor. i. v. 17, and this in an *Arian Bible*, MY FATHER IS GREATER THAN I, S. Jo. xiv. v. 28? But this is indeed to debase the word of God, to make Truth Subservient to Falshood, and to adulterate the *Text*, by making it to be both *Text* and *Comment*. A Stratagem, which Error may allow, but Religion cannot.

## Eleventh QUESTION.

*How is invincible Ignorance to be bad?*

ANSWER, **T**HE the only Way to have it, is to fly from it; and to use all due Endeavours to know our Duty, and all the Parts and Branches of it. For *invincible* and *involuntary* Ignorance is the same thing.

Or, if the word *voluntary*, be taken in a more limited Sense, for that which is only voluntary

luntary in the Cause; *invincible Ignorance* is Chap. 2.  
that, which is neither *affected* (that is, express-Quest 11  
ly design'd) nor *voluntary*. ✓

Hence it appears, *first*, that those, who  
desire and endeavour to be *ignorant* of their  
Duty, cannot possibly have *invincible Ignorance*  
of it. For in these Ignorance is affected,  
and *Diabolical*.

*Secondly*, It is also impossible for those,  
to have *invincible Ignorance*, who do not use  
all necessary Endeavours to know their Duty.  
Because, it is manifest, that this very Neglect  
makes their Ignorance *voluntary*.

*Thirdly*, 'Tis plain, that a Person may read  
the Scripture daily, and yet may have a *vo-*  
*luntary*, and criminal *Ignorance* of many Parts  
of his Duty. Because he may have false and  
unjust PREJUDICES, both against the Sense of  
the Scripture it self, and against its Orthodox  
and true Interpreter, the *H. Catholick Church*.  
For no true Sense of Scripture can be contra-  
ry to that, in which it is, and has been under-  
stood by her in all Ages since the Apostles.



H 3

Third

## THIRD CHAPTER.

THE CATHOLICK COMMUNION is the Communion of those, who are known by the Name of CATHOLICKS, and who have had this Name (1) in all Ages.

THIS will Sufficiently appear, by the Answers to the following Queries.

### First QUESTION.

*Can the Catholick Church be in separate Communions, as in that of Catholicks, of Protestants, of Modern Greeks, &c?*

ANSWER, **T**HIS our Adversaries assert: but whether by Inclination, or by Necessity, I shall not determine; Tho' I cannot but Suspect the latter. For, if it be a general Rule, that there is no Salvation out of the *Catholick Church*, as was prov'd in the first Chapter; how can a Protestant be Sav'd? How can he be a Member of the *Catholick Church*? The Rock is plain. How is it to be avoided?

For this, two Courses may be assign'd. The *first*, by holding, that Protestants are the WHOLE Catholick

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(1) See the true Church of Christ, in Answer to Mr. Lestly, Tom. I. pag. 112, &c.

Catholick Church, the Church of all Nations, Chap. 3. and the Church of all Ages : and that this Quest. 1. Church, altho' it be always in *Being* (for (1) *behold I am with you always*, says Christ, *even to the end of the World*) is not always *VISIBLE* ; for in the fifteenth Century, and upwards, there was no known Society of Protestants on the Earth. The *second* Courſe is, by holding, that the Catholick Church may be, and is, in ſeparate and diſſenting Communionſ, as in that of *Catholicks*, of *Proteſtants*, of *Modern Greeks*, &c.

The *fiſt* of theſe two Roads was not thought ſafe enough, tho' ſome bold Sailors have attempted it. And therefore our Adverſaries chule rather to venture their Salvation on the *ſecond*. Which to me ſeems equally, unſafe, whether we conſult the *Scripture*, the *Tradition* of all Ages, or *common Senſe*.

II. The *Scripture* ſeems very clear. For 1ſt, S. Paul tells us, that (2) *without Faith it is impoſſible to pleaſe God* : And, that there is only (3) *one Body, and one Spirit, — one Lord, one Faith, one Baptiſm*. So that, as there is only *one Lord*, and *one Baptiſm* ; there is only *one true Faith*. And as the Church of Chriſt upon Earth has only *one H. Spirit* : So ſhe is only *one Body*. From whence theſe Conſequences may be drawn.

*Fiſt*, that *Catholicks*, *Proteſtants*, and *modern Greeks*, have not all of them the ſaving FAITH, *without which it is impoſſible to pleaſe God*. For this *Faith*, according to S. Paul,

H 4

is

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(1) S. Mat. xxviii. v. 20. (2) Hebr. xi. v. 6. (3) Epp. iv. v. 4, 5.

Chap. 3. is only *one*, as there is only *one Baptism*. Where-  
 Quest. 1. as *Catholicks, Protestants, and modern Greeks*  
 have three opposite Professions of *Faith*; and  
 therefore *three different Faiths*.

*Secondly*, that *Catholicks, Protestants, and modern Greeks* are not all of them Members of the *Catholick Church*. For this *Church*, according to *St. Paul*, is only *one Body*: which three separate *Communities*, dissenting from each other (in Matters of Religion, of Government, of divine Worship, of clear Revelation) and excommunicating one the other, cannot possibly be. For are not separate *Communities* separate *Bodies*? And when Societies are divided, with regard to Religion, both in the Articles of their *Faith*, and in the Terms of their *Communion*; is it not as clear, as the Sun, that, in Matters of Religion, they are not *ONE SOCIETY*, but so many different, and *separate Societies*? If there be any Degree of Uncertainty in this, are we not yet to learn, what *Evidence* means?

III. Again, Christ himself says, (4) *Other Sheep I have (to wit, the Gentiles) which are not of this Fold: them also I must bring, and they shall bear my Voice; and there shall be one Fold, and one Shepherd*. Where I observe, 1<sup>st</sup>, that our B. Redeemer Speaks here of his whole Church upon Earth. For converted *Jews* and converted *Gentiles* are the Universal Church.

2<sup>dly</sup>, That few or no Creatures keep so much together, as *Sheep* of the same *Shepherd*, and of the same *Fold*. They feed together, they herd together, and they are hous'd together.

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(5) *S. John x. v. 16,*

ther: So that, if you see one, you see them Chap. 3,  
Quest. 1,  
all.

And therefore, 3<sup>ly</sup>, that the Unity of Christ's Disciples, in one Faith and one Communion, could not, under the Emblem and Allegory of *Sheep*, be express'd with more Evidence, nor even with more Elegance, and Beauty, than by calling them ONE FLOCK, and ONE FOLD. But what can be more repugnant to this, than the opposite System? Are Christians of Separate and disagreeing Communions, who in religious Matters will neither assemble, pray, nor communicate together, in the SAME FOLD, and in the SAME FLOCK? May we not despair of finding Things evident in Scripture, if this be not?

To suppose then, that *Catholicks*, *Protestants*, and *modern Greeks*, are all of them Members of the Catholick Church, is contrary to *plain Scripture*.

IV. 'Tis also contrary to the *universal Tradition* of the Catholick Church; as it appears, both from her two *Creeds*, and from her unquestionable Doctrine and Practice, in all past Ages.

*First*, The *Creeds* were not indeed design'd to give us an Account of the whole Christian *Revelation*. For moral Duties, the Sacraments, the Commandments, the Punishments of Sin after this Life, even the Gospels, and the other Canonical Books of the old and new Testament, are not mention'd in them. But whatever is plain in the *Creeds* gives us evidently the Sense of the Catholick Church in all Ages.

And, in the *Baptismal Creed*, we believe *the Holy Catholick Church*, not Churches: And that



Chap. 3, that this undivided Church is *the Communion of*  
 Quest. 1. *Saints*. Not that all are *Saints* in it (for there  
 is both Corn and Chaff on the Catholick Floor)  
 but that there are no *Saints* out of it.

In the longer *Creed*, we profess, *One, Holy, Catholick, and Apostolick Church*. In which *Creed*, the word *ONE*, was added to exclude the *Macedonians, Novatians, Quartodecimans, Apollinarians, Sabellians, Arians, Montanists*, and other Dissenters, mention'd in (5) the seventh Canon of the *second* general Council. For it was by this Council, that the *ninth* Article of the *Baptismal Creed* was enlarg'd; and that the Church was declar'd to be *ONE, Holy, Catholick, and Apostolical*. So that the belov'd System of our Adversaries is inconsistent with the *Creed*, which they receive; and of which the Church of *England*, in the *eighth* of her 39 Articles, Affirms, that it *ought to be THOROUGHLY receiv'd, and believ'd*, because it *may be prov'd by most certain Warrants of Holy Scripture*.

*Secondly*, All Ages since the Apostles, have abounded with Dissenters and Sects of all Kinds. Against these, whole Armies of Catholick Writers have appear'd in the Field, under the Banners of Truth, and in Defence of that *Faith, which was once deliver'd to the Saints*. Synods of Catholick Bishops have met, on the same Account, in *Asia, Africa, and Europe*, almost innumerable. Yet no Catholick Synod, in seventeen Centuries, has ever acknowledg'd any Christian Sect whatever to be any Part of the *Catholick Church*. No Catholick Synods, in seventeen Centuries, has ever

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(5) Tom, 2. Council Labb. p. 951.

ever granted that any Persons, separated from Chap. 3.  
 them in Faith or Communion, were Members of Quest. 1.  
 the *Catholick Church*. No *Catholick Bishop*,  
 in seventeen Centuries, no known *Catholick*  
*Writer in Antiquity*, has ever done it. An un-  
 deniable Evidence, that the opposite System is  
 contrary to the *Catholick Tradition* of all Ages.

And if *Tertullian*, when a *Montanist* (for such  
 he certainly was, when he writ his Book (6)  
*de velandis Virginibus*) was willing to believe,  
 that *Catholicks*, and *Montanists* were Part of  
 the (7) *same Church*; our Adversaries may read  
 in this unhappy great Man their own Mis-  
 fortune. They may see, to what Precipices  
 Error leads: and that a Sinking Philosopher  
 (when his *Faith* is *Shipwrack'd*, as S. (8) *Paul*  
 expresses it) will catch even at a Shadow. They  
 may see, that the greatest Wits are not ex-  
 empt from the greatest Falls, from Presump-  
 tion, Folly, Rashness, and Schism.

The End of *Tertullian* was such, as his Sin  
 deserv'd. For *whether ever he was RECONCIL'D*  
 TO THE *CATHOLICK COMMUNION*, says Dr. (9)  
*Cave*, appears not. 'Tis more probable, that  
 he was not. He left indeed the (10) *Monta-*  
*nists*.

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(6) *Justitia primo fuit in rudimentis, naturâ Deum  
 metuens: dehinc per legem & Prophetas promovit in In-*  
*fantiam: dehinc per Evangelium efferebat in Inventumem:*  
*nunc per Paracletum componitur in maturitatem, Tert. L.*  
*de vel. Virg. C. i. (7) Una nobis & illis fides, unus De-*  
*us, idem Christus, eadem spes, eadem lavacri Sacramenta;*  
*semel dixerim, UNA ECCLESIA SUMUS. Tert. L. de ve-*  
*land Virg. Cap. ii. (8) 1. Tim. i. v. 19. (9) Apostolici*  
*p. 143. an. 1716. (10) Ideo est Tertullianus factus Hære-*  
*ticus, quia transiens ad Cataphryges, cepit etiam secundas*  
*Nuptias, contra Apostolicam doctrinam, tanquam supra*  
*damnare. Et postmodum etiam ab ipsis divisus sua Conven-*  
*tacula propagavit: S. Aug. Her. lxxxvi.*

Chap. 3. *nists*. But instead of returning to the Catholic Church, he became the Head of a *Schismatical Faction* at Carthage. And his Followers were at length brought over to the Catholic Faith and Communion, by S. (11) *Augustin*, an. 395, or thereabouts.

*Thirdly*, Notwithstanding the great Variety of ancient and modern Sects : two things are notorious.

*First*, That all Christian *Dissenters*, from the undivided Faith or Communion of the Catholic Church, have been always accounted by her to be either *Hereticks*, or *Schismatics* : *Hereticks*, if they reform'd her Faith ; *Schismatics*, if they left her Communion, without reforming her Faith.

*Secondly*, That in seventeen Centuries, She never esteem'd any known *Dissenters*, whether *Hereticks*, or *Schismatics*, to be any Part of her.

It is therefore manifest, that the Catholic Church, in seventeen Centuries, has always judg'd herself to be in one undivided Communion. So that *Catholic Dissenters*, *Catholic Hereticks*, and *Catholic Schismatics*, are, in the Universal Language and Judgment of the Catholic Church in all past Ages, as great a Solecism, as compleat Nonsense, as *Christian Turks* or *Catholic Infidels*,

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[ 11 ] *Tertullianistæ usq; ad nostrum tempus paulatim desiccentes, in extremis Reliquis durare potuerunt in urbe Carthaginensi : me autem ibi posito, ante aliquot annos, omni ex parte consumpti sunt. Paucissimi enim, qui remanserunt, in Catholicam transierunt : Suamq; Basilicam, quæ nunc etiam notissima est, Catholicæ tradiderunt : S. Aug : ibidæ,*

The first great and general Council, held at *Chap. 3.*  
*Nicea* an. 325, in the eighth Canon, tells us *Quest. 1.*  
 how the *Novatians*, who call'd themselves *Pu-*  
*ritans*, are to be [12] *receiv'd into the Catho-*  
*lick and Apostolical Church.*

The second general Council, held at *Con-*  
*stantinople* an. 381, gives us the like Account  
 of the [13] *Eunomians, Montanists, Sabellians,*  
 and other *Hereticks*, on the one hand: and of  
 the [14] *Arians, Macedonians, Novatians, Quar-*  
*todecimans, and Apolinarians*, on the other. It  
 informs us also, that the orthodox Church is  
*the Portion of those who are Sav'd.* This Idea  
 the two first general Councils give us of the  
 undivided Faith and Communion of the Uni-  
 versal Church, which was never question'd by  
 any Catholick Synod either before, or since  
 the fourth Century.

So that, all things consider'd, it may with-  
 out Rashness be esteem'd as plain, as any  
 Demonstration in *Euclid*, that the opposite  
 System is contrary to the *Universal Judgment*  
 and *Tradition* of the Catholick Church in all  
 Ages.

## V. And

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[12] Περὶ τῶν ὀνομαζόντων μὲν ἑαυτοὺς καθάρεις πύθη,  
 προσερχομένοι δὲ τῇ καθολικῇ Ἐκκλησίᾳ, ἰδοὺς, κ. τ. λ.  
 αὐτῶν δὲ τὸ οὐκ ὁμολογεῖν αὐτοὺς ἐγχεσθῆαι προσί-  
 κει, ὅτι συνθήσονται καὶ ἀκολουθήσουσι τοῖς τῆς καθολικῆς καὶ  
 ἀποστολικῆς Ἐκκλησίας δόγμασι — ὅτι αὐτοὺς ἀκολουθεῖν  
 ἐν πᾶσι τοῖς δόγμασι τῆς καθολικῆς Ἐκκλησίας. *Tom. 2.*  
*Council. Labb. p. 32, 33.* [13] τὰς ἀπ' αὐτῶν θέλοντας  
 προστίθεσθαι τῇ ὀρθοδόξῳ, ὡς Ἕλληνας διχόμεθα, —  
 καὶ σαπνίζομεν. *Can. 7. Ibidem. pag. 951. C D.* [14] τὰς  
 προσπειμένους τῇ ὀρθοδόξῳ, καὶ τῇ μετὰ τῶν σωζομένων,  
 ἀπὸ Ἀιγυπτίων διχόμεθα, κ. τ. λ. *Ibidem. A.*

Chap. 3.  
Quest. 1.

V. And after all, it is contrary to *common Sense*. For the word *Catholick* in the *Creed*, as *Catholicks* have always understood it, is a distinctive Mark of the Church of Christ upon Earth, in Opposition to all other separate Societies of *Infidels*, *Pagans*, *Jews*, *Hereticks*, and *Schismatics*. That is, it signifies a Church both *Universal*, and *Orthodox*.

But how can this Idea possibly agree to separate Communion? Can Faith be question'd, without *Unorthodoxy*? Or can there be a Breach of Communion, without *Schism*? And what room is there for a Reformation, if either the *Catholick* or the *Greek Church* be *Orthodox*?

Both the *Catholick* and *Greek Church* owns *seven Sacraments*. Both of them honour the Images of *Christ*, and of his *Saints*, as the second Council of *Nicea* long since determin'd. Both of them pray, in the same Manner, to the B. Virgin *Mary*, and to all the *Saints*. Both of them adore *Christ*, as really present, in the B. Sacrament. Both of them believe *Transubstantiation*. Both of them believe the Mass to be a *propitiatory Sacrifice* for the living and the dead. Both of them hold, that unwritten *Apostolical Traditions* are the word of God, and of equal Authority to the Scripture itself. Both of them hold, that a *Reformation* of these Points is Departing from the Faith once deliver'd to the *Saints*. If therefore both, or either of these Churches, be *Orthodox*; are *Protestants* so too? Or can we suppose this, without manifestly rejecting and contradicting *common Sense*? To me it is clear, we cannot. So that the admired System of Dr. *Stillingfleet* and others is contrary to *plain Scripture*, to *universal Tradition*, and to *common Sense*.

VI. They

VI. They say, that separate Communion<sup>Chap. 3.</sup> may be, and are, Members of the Catholick<sup>Quest. 1.</sup> Church, provided they agree in *Fundamentals*.

But this is a Mistake. For, *first*, *Schismatics*, (such as the *Quartodecimans* were in the Beginning, when they only quarrell'd about the Time of keeping Easter, if we consider barely the Cause of their Schism) agree with the Catholick Church in all Points of *Faith*, and only dissent from her, and leave her Communion, upon Disputes, in which the Christian Revelation is not concern'd. *Schismatics* therefore, as such, agree with the Catholick Church in *all Fundamentals*. Yet She never esteem'd them to be any Part of her. And the second general Council Can. 7, tells us how the *Quartodecimans* are to be receiv'd into her Communion.

*2dly*, The *Montanists* in *Tertullian's* Time, that is, in the 2d. and 3. Century, held second Marriages unlawful, contrary to *S. Paul*, 1. Cor. vii. v. 39.

In the third Century, the *Novatians*, besides this Error, affirm'd, that the Church ought not or cannot remit all sorts of Sin, especially that of denying Christ in time of Persecution.

In the following Age, the *Donatists* pretended, that Baptism was not given validly out of their Communion; and that the Catholick Church had perish'd in the rest of the World, by communicating with *Cecilian* Bishop of *Cartbage*, whom the *Donatists* thought to be uncanonically chosen.


In the same Age, the *Apolinarians* believ'd, that Christ had not a human Soul, tho' the Gospel affirms it, *S. Mat.* xxvi. v. 38.

Hence

Chap. 3. Hence the *Montanists* in the second Century,  
 Quest. 1. the *Novatians* in the third, the *Donatists* and  
 ~~~~~ *Apolinarians* in the fourth, dissented not from  
 the Catholick Church in *Fundamentals*, unless all Points of Faith be such. Yet She never
 accounted any of them to be any Part of her: This appears, as to the *Novatians*, from the
 Nicene Council, Can. viii : as to the *Montanists*,
 and the *Apolinarians*, from the second general
 Council Can. vii. and S. *Augustin* tells the
Donatists [15] *You are with us in Baptism, in
 the Creed, and in the other Sacraments of God.
 But in the Spirit of Unity, and in the Bond of
 Peace, lastly in the CATHOLICK CHURCH you are
 not with us :*

VII. But does not the Guilt of *Schism* lye
 only upon those, who caus'd and made the
 Breach? It does. But is the Church, which is
the Pillar and the support of Truth, with which
 Christ has promis'd to continue *always even to
 the end of the World*, is the Church of all Na-
 tions and the Church of all Ages, is the *Holy
 Catholick Church* Guilty of *Schism*? Does the
Communion of Saints make unjust Terms of
Communion? Is one, *holy, Catholick, and aposto-
 lick Church* to be blam'd, if there be any Di-
 visions in Christendom? All *Schismatics*, in
 seventeen Centuries, all who have call'd them-
 selves the *Reformers* of her Faith, and whom
 She calls *Hereticks*, have laid the whole Blame
 upon her. Our Adversaries accuse her. But in
 this,

[15] *Nobiscum estis in Baptismo, in Symbolo, in ceteris
 Dominicis Sacramentis : in Spiritu autem unitatis, &
 vinculo pacis, in ipsa deniq; Catholica Ecclesia nobiscum
 non estis. S. Aug. Epist. xciii. (olim xlviii.) ad Virgenti-
 um. 9. 46. p. 249.*

this, as they copy after the ancient *Reformers* Chap. 3. of her Faith, we may truly say, that they have *Quest. 1.* the *universal Example* and *Tradition* of the  Catholick Church in all Ages against them.

VIII. Some may perhaps imagine, that there is more Satyr than Truth, in saying, that our Adversaries act against *common Sense*, when they parcel the Catholick Church into separate and disagreeing Communion; altho' we suppose, that (in regard to the Church) CATHOLICK is the same, as *Universal* and *Orthodox*. To Satisfy these Gentlemen, if possible, I shall lay down the following Axioms.

First, It is against common Sense to suppose, that the *Universal* Church is *Orthodox*, unless all her Parts, by *Profession*, be so too.

Secondly, It is against common Sense to suppose, that an *Unorthodox* Sect is Part of the *Orthodox* Church; or that unorthodox and known Dissenters are Members of it.

Thirdly, It is against common Sense to suppose, in a Christian System, any Sect or Persons *Orthodox*, who deny any Point of the Christian Revelation duly propos'd.

Fourthly, It is against common Sense to suppose, that the *Catholick* Church consists of Catholicks, and known Dissenters.

Fifthly, It is against common Sense to suppose that *separate* Societies, which State the Terms of Communion differently, which avowedly disagree in matters of Religion, even of religious Worship, and of clear Revelation; and which treat one the other, as *Hereticks*, or worse; should be all of them Members of the Apostolical, Holy, and *Orthodox* Church.

I

It

Chap. 3. It is therefore against common Sense to ^{sup-}
 Quest. I. pose, that *separate* and disagreeing Communi-
 ~~~~~ ons, as that of *Catholicks*, of *Protestants*, and  
 of *modern Greeks*, should be all of them Mem-  
 bers of the Catholick Church.

IX. I had almost forgot (as indeed it de-  
 serv'd it) an Objection of some of our Adver-  
 saries, who would perswade the World, that  
 modern Catholicks, by saying, that the whole  
 Catholick Church is in *their Communion*, are  
 fall'n into the *Error* of the *Donatists*, who said  
 the same of theirs. But this is an unpardonable  
 Mistake. For the *Donatists* did not err, by say-  
 ing, that *the whole Church was* IN ONE COM-  
 MUNION: this being an undoubted Princi-  
 ple, in which both *Catholicks* and *Donatists* a-  
 greed. The *Donatists* therefore err'd, and as  
 S. *Augustin* (16) observes, were *Hereticks* in  
 this, that, in their Opinion *the Church of Christ*,  
 by the Fault of *Cecilian*, who was chosen Bi-  
 shop of *Carthage* against their Will, *had pe-*  
*rish'd over the whole World, in which it was pro-*  
*mis'd to be, and had only remain'd in Africa in Do-*  
*natus's*

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(16) *Donatistæ sunt, qui primum propter Cecilianum, contra suam voluntatem, ordinatum Ecclesiæ Carthagi-  
 nensis Episcopum, Schisma fecerant, objicientes ei crimina non probata, & maxime quod a Traditoribus divinarum  
 Scripturarum fuerit ordinatus. Sed post causam cum eo  
 dictam atq; finitam, falsitatis rei deprehensi, pertinaci dis-  
 sensione firmata in hæresim Schisma verterunt: tanquam  
 Ecclesiæ Christi, propter Crimina Ceciliani, seu vera, seu  
 (quod magis Judicibus apparuit) falsa, de toto terrarum  
 Orbe perierit, ubi futura promissa est, atq; in Africa Do-  
 nati parte remanserit, in aliis terrarum partibus quasi con-  
 tagione communionis extincta. Audent etiam rebaptizare  
 Catholicos, ubi se amplius Hereticos esse firmanunt. S. Aug.  
 Lib. de Hæres. Cap. 69.*

*natus's Party.* This was doubtless an Heretical Chap. 3  
 cal Error. For the Separation of the two *Donatus's* and all their Followers in *Africa*, from the *Catholic Church*, was as notorious to the World  
 Quest. 1  
 in the *fourth* Century; as the Separation of *Luther* and all his Protestant Followers in *Europe* from the *Catholic Church*, was in the *Sixteenth*.

*Donatists* then had two Controversies with *Catholics*, as *S. Augustin* informs us in the Place now mention'd : one concerning *Baptism*; the other concerning the *Church*. The latter Dispute was, whether the Party of *Donatus*, or those who call'd themselves *Catholics*, were the whole Church of Christ. For tho' Christendom was then divided into *Catholics*, *Marcionites*, *Encratites*, *Novatians*, *Manichæans*, *Arians*, *Apolinarians*, *Montanists*, *Quartodecimans*, *Donatists*, (17) and who can reckon up all the different Heresies of every different Nation, says *St. Augustin*, writing against the *Donatists* : Yet *Catholics* maintain'd, that they were the WHOLE CHURCH of Christ, that they were the Mother Church, the Catholic or Universal Church, the Church of all Ages, and in the Scripture-Sense, the Church of all Nations. Of this two Witnesses, I hope, will be Sufficient.

I 2

S. Optatus;

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(17) *Quis autem possit singulas quasque Hereses enumerare gentium Singularum, inquit, S. Aug. Lib. secti Epist. de Unitate Eccles. Cap. iii. Et L. iv. contra Crescon. Cap. lxi. Non ergo nobis communicant; sicut dicis, Novatiani, Ariani, Patripassiani, Valentiniani, Patriciani (de quibus S. Aug. L. de Hær. C. 61) Appellata (Cap. 23,) Marcionitæ, Ophitæ (Cap. 17) ceteraque verbis tuis utar, nefariatum Pestium, non Sclerum, Sacrilega Nomina;*

Chap. 3. S. Optatus, an African Bishop of the fourth Century, writing against the Donatists, says :

Quest. 1. (18) *You pretend to be the whole Church, who are indeed no Part of it.* That this Church belongs to the Catholics only, and that they are in one undivided Communion with the See Apostolick, he shews by reckoning up all the Bishops of Rome from S. Peter to Pope Siricius then living. Siricius, says (19) *he, is ours, with whom the whole World is, by authentick Letters of Communication, in ONE COMMUNION with us.*

S. Augustin, in his Book, or in his Epistle, concerning the Unity of the Church, against the Donatists, says : (20) *The Dispute betwixt us is, WHERE THE CHURCH IS: whether ON OUR SIDE, or THEIRS: which Church doubtless is ONE, and which our Ancestors have call'd the Catholic Church, that by this very Name they might shew her to be Universal. — This Church is the Body of Christ, as S. Paul calls it Col. 1. v. 24. From hence it is plain, that he, who is not a Part of Christ's Body, cannot have Christian Salvation. — Now the Question betwix't us and*

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(18) *Vultis vos solos esse totum, qui in omni toto non estis.* Lib. 2. con. Parm. (19) *Hic noster est socius, cum quo nobis totus Orbis, commercio formatarum, in una Communionis Societate concordat.* Ibid. (20) *Questio certe inter nos versatur, Ubi sit Ecclesia; utrum apud nos, an apud illos; quæ utiq; una est, quam Majores nostri Catholicam nominarunt: ut ex ipso nomine ostenderent, quia per totum est. Secundum totum enim καθ'όλον græce dicitur. Hæc autem Ecclesia Corpus Christi est, sicut Apostolus dicit, pro Corpore ejus, quæ est Ecclesia. Unde utiq; manifestum est, cum qui non est in membris Christi, Christianam Salutem habere non posse — Inter nos autem & Donastas questio est, ubi sit hoc Corpus; id est, ubi sit Ecclesia. L. de Unit. Ecclesiæ. Cap. ii.*

and the Donatist's is, where this Body is, that is, Chap. 3  
where the Church is. To this his Answer is, Quest. 1  
that, according to the Scripture, the Church  
of Christ is the Church of all Nations in one  
Communion.

He says in the same Chapter: However the  
Case stands in order to *Cecilian*; [21] we shew,  
that the Christian World, with which we com-  
municate, is not in the Fault.

Again, As to what we say of *Cecilian*; we  
prove it, says he, [22] both by the Emperor's  
Letters, and by the COMMUNION OF THE WHOLE  
WORLD.

And in another Place: [23] Why then have  
you wickedly separated yourselves from the Seed of  
Abraham, which is in all Nations?—Your not  
being in the Communion of all Nations, which  
are blest in the Seed of Abraham, is a great Crime,  
not of some, but of all of you.

[24] You say, that we, WHOSE COMMUNION  
IS SPREAD OVER THE WHOLE WORLD, are a  
Party, and are not in the World, But [25] we  
see you separated from the Communion of the whole  
I 3 World,

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[21] *Et in his omnibus nullum crimen esse Orbis Chri-  
stiani, cui nos communicamus, ostendimus. Ibid. (22) Et  
litteris Imperatoris, — Et totius Orbis Communione fir-  
mamus. Ibid. [23] Cur vos ergo impie separastis a semine  
Abrahae, quod est in omnibus gentibus? — Hoc autem,  
quod omnibus gentibus, quae in semine Abrahae benedicun-  
tur, non communicatis, Et magnum crimen est, non quo-  
rundam vestrum, sed omnium, Lib. 2. Con. Lit. Petil.  
Cap. xxxii. [24] Dicitis, quod in partem cesserimus,  
Et in toto non sumus, quorum Communio univ[er]so Orbi  
diffunditur. Ibid. Cap. xxxviii. (25) Vos a totius  
Orbis communion[is] separatos videmus, quod Scelus Et maxi-  
mum, Et manifestum, Et omnium vestrum est. Ibidem.  
Cap. viii.*

Chap. 3. *World, which is both the greatest of Crimes, and*  
 Quest. 2. *a manifest Crime, and a Crime common to you all.*

Nothing therefore is more unquestionable, than that Catholicks in the fourth and fifth Century maintain'd, that the WHOLE CATHOLICK CHURCH was in their undivided Communion. If then modern Catholicks, by asserting the same thing, are fall'n into the Error of the *Donatists*; the *Catholick Church*, in the fourth and fifth Century, was fall'n into the same *Error*.

X. But if the Catholick Church be only in one Communion; how comes it, that there are so many different Sects of Christians in the World, divided from her? The true and only Reason of this is, because they either do not fear God, or do not know all the things, which Catholicks have to say for themselves. The same Reason holds for all past Ages.

## Second QUESTION.

*Is not the universal Church in one Communion a plain Contradiction?*

ANSWER, IT is neither a plain, nor any Contradiction.

*First.* That, which certainly was in the first Century, is no Contradiction.

*Secondly.* That, which evidently has been in all Ages since, is far from being a Contradiction. Yet this is the Case.

In the first Century, by the incredible and indefatigable Labours of the Apostles, the Church of Christ was, in a moral and limited Sense,

Sense, the Church of *all Nations*. Not that Chap. 3.  
Christianity was then perhaps the *National* and Quest. 2.  
prevailing *Religion* of any Part or Province in  
the World: or that the Apostles carried their  
Spiritual Conquests into all the Kingdoms of  
*Asia, Europe, Africa, and America*: much less,  
that the Church of Christ was then equal in  
Extent to Christendom: for the first Reform-  
ers, *Simon* the Conjurer, *Menander, Cerin-*  
*thus, Ebion, the Nicolaites, and the Gnosticks,*  
whom S. [1] *John* calls *Anti-Christ*s over and  
over, and of whom he says, [2] *even now there*  
*are many Anti-Christ*s,—*they went out from*  
*us, but they were not of us; for if they had been*  
*of us, they would no doubt have continued with*  
*us*; these Reformers, I say, were Christians,  
but no Part of the Holy Catholick Church,  
which was then, in a moral Sense spread over  
the *Earth*. Because there were great Numbers  
of true Believers in many Parts of it, especially  
in the Roman Empire,

The Apostles were commanded to baptize  
[3] *all Nations*, and to preach the Gospel [4]  
*to every Creature*. And [5] *their sound went*  
*into ALL THE EARTH, and their words unto*  
*the Ends of the WORLD*. The Gospel is come to  
you, says S. [6] *Paul, as it is IN ALL THE*  
*WORLD, and brings forth Fruit*. But in the  
first Century, it is certain, that all true Be-  
lievers were in *one Communion*: As S. *Luke*  
assures us of the first Christians, then call'd  
Disciples, and Believers, that [7] *they continued*  
I 4 sted-

[1] 1 Jo. ii. v. 18, 22. 1 John iv. v. 3. 2 Jo. v. 7.  
[2] 1 Jo. ii. v. 18, 19. [3] S. Mar. xxviii. v. 19.  
[4] S. Mar. xvi. v. 15. [5] Rom. x. v. 18. [6] Col. i.  
v. 6. [7] ἦσαν δὲ προσκατεμέντοι τῇ διδασκῇ τῶν Ἀπο-  
στόλων, καὶ τῇ κοινωνίᾳ. Acts ii. 42.

Chap. 3. *stedfastly* IN THE DOCTRINE of the Apostles,  
 Quest. 2. and IN their COMMUNION.

So that, in the first Century, the *Universal Church* was *in one undivided Communion*.

II. Since the Time of the Apostles, the *universal Church* and all her general Councils have been in *one undivided Communion*, that is, with the See of *Rome*.

The first general Council, held at *Nicea* against the *Arians* an. 325, was in Communion with Pope *Silvester*.

The second general Council, held at *Constantinople* an. 381, against the *Macedonians*, who deny'd the Divinity of the H. Spirit, was in Communion with Pope *Damasus*.

The third general Council, held at *Ephesus* an. 431, against the *Nestorians*, whose Heresy is not yet extinct, was in Communion with Pope *Celestin*.

The fourth general Council, held at *Calcedon* an. 451, against the *Eutychians*, whose Heresy yet continues, was in Communion with *S. Leo*.

The fifth general Council, held at *Constantinople* an. 552, concerning the Writings of *Theodorus* Bishop of *Mopsuesta*, of *Ibas*, and of *Theodoret*, was in Communion with Pope *Vigilius*.

The sixth general Council, held at *Constantinople* an. 680, against the *Monothelites*, who said, that there is only one Will in Christ, was in Communion with Pope *Agatho*.

The seventh general Council, held at *Nicea* an. 787, against the Despisers of H. Images, was in Communion with Pope *Hadrian* the first.

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The eighth general Council, held at *Constantinople*, against *Photius* an. 869, was in Communion with Pope *Hadrian* the second. Chap. 3. Quest. 2.

The ninth general Council, the tenth, the eleventh, the twelfth, held at *Rome* an. 1123, 1139, 1179, 1215, were in Communion with Pope *Calistus* the second, *Innocent* the second, *Alexander* the third, and *Innocent* the third.

The thirteenth, and fourteenth general Councils, both held at *Lyons* an. 1245, and 1274, were in Communion with Pope *Innocent* the fourth, and Pope *Gregory* the tenth.

The fifteenth general Council, held at *Vienna* in *France*, an. 1311, was in Communion with Pope *Clement* the fifth.

So were the latter general Councils, at *Pisa* an. 1409, at *Constance* an. 1414, at *Siena* an. 1423, at *Basil* an. 1431, at *Florence* an. 1438, and at *Trent* an. 1545, in Communion with Pope *Alexander* the fifth; Pope *John* the three and twentieth; Pope *Martin* the fifth; Pope *Eugenius* the fourth; and Pope *Paul* the third.

III. The seven first Articles of the *Baptismal Creed* were enlarg'd by the first general Council. Hence the longer Creed of the Church is call'd the *Nicene Creed*. The last five Articles were enlarg'd by the second general Council. And it appears by the seventh Canon of this Council, that the Holy Catholick, and Apostolick Church is styl'd ONE in Opposition to all Christian Dissenters: that is, to all *Schismatics*, and *Hereticks* whatever; whether they deny the chief, commonly call'd the *fundamental* Articles of Christianity, as the *Arians*, *Macedonians*, and the *Sabellians* did; or the Secondary and less *principal* ones only, as the *Novatians*,



Chap. 3. *Novatians*, the *Montanists*, and the *Apollinarians* had done; or are separated from the Catholic Communion, upon a Dispute, in which *Faith* is not concern'd; which was the Case of the *Quartodecimans*. Either then this Part of the *Creed* is false, in the Original and true Sense of it: or no known *Dissenters*, whether *Schismatics*, or *Hereticks*, are any Part of the *Catholic Church*. And if no known *Dissenters* are any Part of her; is She not reduc'd to one *Communion*? For *separate* and known *Communities*, without any *Dissent* or Disagreement whatever, are utterly impossible.

## Third QUESTION.

*Is the Catholic Church upon Earth always in Being, from her first Foundation and enlargement by Christ and his Apostles, to the end of the World?*

ANSWER. **T**O this Dr. *Pearson* the late and learned Bishop of *Chester*, in his *Exposition of the Creed*, will answer for me. (1) *When Christ spoke first particularly to S. Peter, he seal'd his Speech with a powerful Promise of Perpetuity, saying,* (2) *Thou art Peter, and upon this Rock will I build my Church, and the Gates of Hell shall not prevail against it. When he spoke generally to all the rest of the Apostles to the same Purpose,* (3) *Go, teach all Nations,*

(1) *Pag.* 342. *Ed.* 4. *an.* 1676. (2) *S. Mat.* xvi. v. 18. (3) *S. Mat.* xxviii. v. 19, 20.

tions, baptizing them in the Name of the Father, and of the Son, and of the H. Ghost; *Chap. 3. Quest. 3.*  
*be added a Promise to the same Effect, and, lo, I*  
 am with you always even to the end of the World. *The first of these Promises assures us of the Continuance of the Church: Because it is built upon a Rock. — The Church of Christ is the*  
 (4) House of Christ; and as a wise Man, he has built his House upon a Rock: and what is so built, shall not fall. The latter of these Promises gives us not only an Assurance of the Continuance of the Church, but also the Cause of that Continuance, which is the Presence of Christ — Wherefore being Christ does promise his Presence unto the Church even to the end of the World; he does thereby ASSURE US OF THE EXISTENCE OF HIS CHURCH UNTIL THAT TIME, of which his Presence is the Cause. Indeed this is (5) the City of the Lord of Hosts, the City of our God, God will establish it for ever, as the great Prophet of the Church has said. Upon the Certainty of this Truth, the Existence of the Church has been propounded, as an Object of our Faith, in every Age of Christianity; and so it shall be still, unto the end of the World.

II. Again, when we profess to believe the Holy Catholick Church; every one, says (6) he, is understood to declare thus much: I am fully persuaded, and make a free Confession of this, as of a necessary and infallible Truth; that Christ by the Preaching of the Apostles, did gather unto himself a Church, consisting of thousands of believing Persons, and numerous Congregations, to which

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(4) Heb. iii. v. 3. 6. (5) Psal. xlvii. v. 9. Heb. xlviii. v. 8. (6) p. 350.

Chap. 3. *which be daily added such as should be Sav'd;*  
 Quest. 4. *and WILL SUCCESSIVELY AND DAILY ADD UN-*  
 TO THE SAME, TO THE END OF THE WORLD.  
*So that, by the Virtue of HIS ALL-SUFFICIENT*  
*Promise, I am assur'd, that there was, has been*  
*bitberto, and now is, and hereafter shall be, so*  
*long as the Sun and Moon endure, A CHURCH OF*  
 CHRIST, ONE AND THE SAME. Thus this lear-  
 ned Protestant Bishop.

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## Fourth QUESTION.

*Is the Catholick Church, upon Earth, always a*  
*visible and known Society?*

ANSWER. **I**T is. Tho' some of our Adver-  
 saries (especially the Calvinists)  
 formerly have deny'd it: So to make room  
 in the Dark, for a continued Succession of un-  
 known Protestants, from the *Sixth* to the *Six-*  
*teenth* Century. But their Successors have been  
 asham'd of the Project, as inconsistent with  
 the *Scriptures*, with the *Creed*, and with *common*  
 Sense.

*First.* It is inconsistent with the *Scripture*,  
 in which the Church of Christ is describ'd to  
 be at once in a (1) *limited* and *moral Sense*, the  
 Church of ALL NATIONS. This Argument  
 the Catholick Bishops, in the great Conference  
 at

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(1) *I say, in a limited Sense. For it does not ap-*  
*pear, that Christendom was ever the third Part of the World.*  
*And the Catholick Church was never any more, than a*  
*Part of Christendom.*

at Carthage with the *Donatists* an. 411, urg'd Chap. 3. against them so Successfully, that the *Schismatics* could never hold up their Heads after it. The *Catholicks* alledg'd these Texts of Scripture, *Gen.* xxii. 18. *Gen.* xxviii. v. 14. *Isai.* liv. v. 1, 2, 3. *Isai.* xlix. v. 6. *Malach.* i. v. 10, 11. *Jerem.* xvi. v. 19. *Zephan.* ii. v. 11. *Psal.* ii. v. 7, 8. *Psal.* lxxi. v. 8, 11. *Hebr.* lxxii. v. 8, 11. *Acts.* i. 8. &c.

Almighty God told Abraham, that (1) *all Nations* should be blest in his Seed, which Seed is *Christ*, *Gal.* iii. v. 16. This Promise, if it be understood of all Nations Successively, is true without any Limitation. For the *Catholic Church* has been not only numerous, but even the National Church in the chief Parts of *Europe*, *Africa*, and *Asia*, and is now in a great Part of *America*. But in a limited Sense, it is, and always will be at once the Church of *all Nations*. And can the Church of *all Nations* be either an invisible, or an unknown Society?

Our B. Saviour compares it to (2) *a City set upon a Hill*, which CANNOT BE HID. The Prophet *Daniel* calls it (3) *a Kingdom which shall stand for ever*, and *a great Mountain which fill'd the whole Earth*. *Isaias* represents it as a (4) *Mountain upon the Mountains*, and says, that ALL NATIONS shall flow unto it.

Hence S. *Augustin* tells the *Donatists* : (5) *You are not on the Mountains of Sion, because you*

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(1) *Gen.* xxii. v. 18. *Gen.* xxviii. v. 14. (2) *S. Mat.* V. v. 14. (3) *Dan.* ii. v. 35. 44. (4) *Is.* ii. v. i. (5) *Non estis in montibus Sion, quia non estis in Civitate super montem constituta, quæ certum signum hoc habet, quod abscondi non potest. Nota est ergo omnibus Gentibus. S. Aug. L. 2. con. lit. Petil. Cap. civ.*

Chap. 3. *you are not in THE CITY, SET UPON A HILL,*  
 Quest. 4. *which has this CERTAIN SIGN, THAT IT CANNOT*  
 BE HID. *Therefore it is known to all Nations.*  
 Thus S. Augustin.

God himself by *Isaias*, tells us, that when  
 (6) *the Redeemer shall come to Sion — this is*  
*my Covenant WITH THEM, says the Lord: My*  
*Spirit, that is upon thee, and my words, which*  
*I have put in thy Mouth shall not depart OUT OF*  
*THY MOUTH, nor out of the MOUTH OF THY*  
*SEED, nor out of the MOUTH OF THY SEED'S*  
*SEED, says the Lord, from henceforth and for*  
*ever.* But how can the Church of all Nations  
 be ever *unknown*, if the word of God be *al-*  
*ways in her Mouth?*

II. *Secondly.* This is also plain from both  
 her *Creeds*. For, *Catholick*, in regard to the  
 Church, signifies both (7) *Universal* and *Or-*  
*thodox*. And does it stand with good Sense  
 to suppose, that the *Orthodox* and *Universal*  
 Church is either an *invisible* or an *unknown*  
*Society?*

III. *Thirdly,* If the *Holy Catholick Church* be  
 always in Being, as was prov'd in Answer to  
 the last Question; 'tis contrary to *common*  
*Sense*, to imagine, that she is an *invisible* or an  
*unknown Society*. For if she avoids the wicked  
 Devotions of Infidels, Jews, Schismaticks,  
 and Hereticks, if she professes her Faith and  
 Communion; She is certainly *known*. If she  
 does not; how is she *Holy*? (8) *For with the*  
*Heart a Man believes to Righteousness: square N,*  
*but*

(6) *Isai lix. v. 20. 21.* (7) *ἀπὸ τοῦ καθόλου.*  
 (8) *Rom. x. v. 10.*

but with the Mouth Confession is made to Salva- Chap. 3.  
tion. Quest. 4.

IV. Let us hear, how Bishop Pearson explains the Word (9) *Catholick*. The most obvious, says he, and most general Notion of this Catholicism, consists in the DIFFUSIVENESS of the Church, grounded upon the Commission given to the Builders of it, Go teach all Nations — The Temple was the only Place, in which the Sacrifices could be offer'd: and so under the Law there was an Inclosure divided from all the World besides. But God said unto his Son (10) I will give the Heathen for thy Inheritance, and the uttermost Parts of the Earth for thy Possession. And Christ commanded the Apostles, saying, (11) Go ye into all the World, and preach the Gospel to every Creature, — (12) beginning at Jerusalem. Thus the Church of Christ, in its primary Institution, was made to be of a diffusive Nature, to spread and extend itself, from the City of Jerusalem, where it first began, to all the Parts and Corners of the Earth. From whence we find them in the (13) Revelation, crying to the Lamb, Thou wast slain, and hast redeem'd us to God by thy Blood, out of every Kindred, and Tongue, and People, and Nation. This Reason did the ancient Fathers render, why the Church was call'd *Catholick*: and the Nature of the Church is thus describ'd in the Scriptures. Thus far this learned Protestant Bishop.

Fifth

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(9) *Expos. of the Creed*. p. 348. (10) *Psal. ii. v. 8*.  
(11) *S. Mar. xvi. v. 15*. (12) *S. Luke xxiv. v. 47*.  
(13) *Apoc. v. v. 9*.

## Fifth QUESTION.

*Is the Catholick Church always Orthodox?*

ANSWER. **I**T is. And I have all the Reasons on my Side, which an unprejudic'd Christian can desire, to wit, *plain Scripture, and universal Tradition.*

*First, The Church of Christ is styl'd by S. Paul*[1] *The Pillar and the Support of Truth.* A Description, which cannot possibly agree to an Unorthodox Church.

2. All doctrinal Points of Christianity, clearly reveal'd to the Apostles, and by them deliver'd to the *Church*, whether they be the primary or Secondary Articles of Religion, are equally the word of God. And of these God himself assures us, that they (2) *shall not depart from her Mouth, nor from the Mouth of her Seed, nor from the Mouth of her Seed's Seed, for ever.* If so, she is always *Orthodox*, both in the primary and Secondary Articles of the Christian Doctrine. [3]

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[1] ὅτις ἐστὶν ἐκκλησία Θεοῦ ζῶντος, σῶλος καὶ ἰσχυρίσμα τῆς ἀληθείας, 1 Tim. iii. v. 15.

[2] If. lix. v. 21. [3] *The Hebrew* yaani and I (which in the Protestant Bible is translated, as for me, If. lix. v. 21) is a *Hebraism*, which does not limit, but only adds Force and Emphasis to the following Promise: Hence the Sense is complete, altho' yaani be omitted, as it is by the Vulgate. It may also be translated, And I say, this is my Covenant with them, says the Lord, &c.

3. Supposing the Truth of Christianity ; Chap. 3. it is plain to common Sense, that a Church, Quest. 5. which is *Un-orthodox* either in the chief or in the inferior Points of the Christian Revelation, is not the TRUE CHURCH of Christ : But the TRUE CHURCH of Christ shall always subsist, from its first Foundation by Christ to the end of the World. For speaking to S. Peter he said, (4) *Thou art Peter, and upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it.* Therefore the Catholick Church is always Orthodox, both in the chief, and in the inferior Points of the Christian Revelation.

4. Christ does not teach, and remain with those, who reject and contradict his Doctrine, even in the less principal Parts of it. But he said to the first Pastors of his Church, [5] *Behold I am with you all Days, and at all Times even to the end of the World.* Therefore his Church is always Orthodox, even in the inferior Articles of Christianity.

5. If the Church of Christ ought to be hear'd, even in private Cases betwixt Man and Man ; much more in those, where Religion is concern'd. But even in private Cases, [6] *If he will not hear the Church, let him be to you as a Heathen and a Publican.*

Therefore in Disputes of Religion she ought always to be hear'd. And consequently in these she is always *Orthodox*.

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6. God

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(4) S. Mat. xvi. v. 18

[5] ἰδοὺ, ἐγὼ μεθ' ὑμῶν ἑμὶ πάντας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος, S. Mat. xxviii. v. 20. [6] S. Mat. xviii. v. 17.



Chap 3. 6. God has not only given us *Apostles*,  
 Quest. 5. *Prophets*, and *Evangelists*, but also *Pastors* and  
 Teachers, [7] till we all come into the Unity of  
 the Faith — that henceforth we be not like  
 Children, toss'd every way, and carry'd about  
 with every Blast of Doctrine, by the Slight and  
 Craft of Men, contriving to deceive us.

But un-orthodox Guides cannot secure us  
 against Error. Therefore the Catholick  
 Church, and the Body of her Pastors are al-  
 ways *Orthodox*.

In this Sense we have Reason to understand  
 these words of Christ to his Apostles, (8) *I*  
*will ask the Father, and he will give you ano-*  
*ther Comforter, that he may abide with you*  
 FOR EVER, *the Spirit of Truth*. For the Apo-  
 stles, in their own Persons, were not to re-  
 main here for ever.

Secondly, The perpetual *Orthodoxy* of the  
 Catholick Church may be also prov'd by the  
 Tradition of all Ages.

The first Converts of Christ and his Apostles  
 were call'd *Disciples*, and *Believers*; afterwards  
 (9) *Christians*. But when Dissenters, as *Si-*  
*monians*, *Nicolaites*, and *Gnosticks*, of whom  
*S. John* said, (10) *They went out from us, but*  
*they were not of us*, presum'd to take upon  
 them his Name whom they blasphem'd, and  
 to call themselves *CHRISTIANS*; the main Body  
 of true Believers (without departing from its  
 former Title) took upon it the Name of CA-  
 THOLICKS,

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[7] εἰς τὴν ἐνότητα τῆς πίστεως. . . . ἐν τῇ ἑκείνῃ τῶν  
 ἀνθρώπων. ἐν παντί καὶ πρὸς τὴν μεθόδον τῆς πίστεως,  
 Eph. iv. v. 11, 12, 13, 14.

( ) S. John xiv. v. 16, 17. (9) Acts. xi. v. 26.  
 (10) 1 John. ii. v. 19.

**CATHOLICKS**, from its undoubted Properties, Chap. 3.  
*Universality and Orthodoxy*. For being spread, Quest. 5.  
 in a Manner, over the Earth, and being far  
 more numerous than any Sect of Christians,  
 it was properly **UNIVERSAL**: And because it  
 alone retain'd the Faith and Communion of the  
 Apostles, it alone was **ORTHODOX**: So that,  
 if the Title of the **HOLY CHURCH** distin-  
 guish'd true Believers from *Infidels* and *Jews*;  
 that of **CATHOLICKS** distinguish'd them from  
 all Christian *Dissenters*, whether *Hereticks* or  
*Schismaticks*: And, that it might do this more  
 remarkably, it was inserted into both the *Creeeds*.

In the longer, we believe *One, Holy, Catho-  
 lick, and Apostolick Church*.

In the Baptismal Creed, *the Holy CATHO-  
 LICK Church, the Communion of Saints*.

The Truth of these *Creeeds* is undeniably  
 attested by the *universal Tradition* of the Ca-  
 tholick Church in all Ages. And if the *Creeeds*  
 be always true; the **UNIVERSAL** Church is al-  
 ways **ORTHODOX**. Hence her perpetual Or-  
 thodoxy is as certain, as universal Tradition  
 can make it.

Besides, how can her Faith be reform'd, ei-  
 ther in the chief, or in the inferior Articles of  
 it; if she be always *Apostolical*? How can she  
 state the Terms of her Communion wrong;  
 if she be always the **COMMUNION OF SAINTS**?

Either therefore her *Creeeds* are not always  
 true; or She is always *Orthodox*, and irreform-  
 able, both in the chief and inferiour Articles  
 of the Christian Revelation, and in her stating  
 of the Terms of Communion with her.

Hence she has always asserted her Ortho-  
 doxy. She has, in Seventeen Centuries, con-  
 stantly

Chap. 3. stantly separated from her Communion all  
 Quest. 5. Dissenters, and branded them with the infamous Name of *Hereticks*, whoever have undertaken to reform her Faith, either in what our Adversaries call *Fundamentals*, or in any other *Points*. She has, in seventeen Centuries, branded all those with the odious Name of *Schismaticks*, who, without reforming her Faith, have left her Communion, and charg'd the *Guilt* of their Division upon her : which *Guilt* they call *causal Schism*. Of these two Points the *Quartodecimans*, the Bishop of *Istria* in the Sixth Age, the *Montanists*, the *Novatians*, the *Donatists*, the *Apolinarians*, the *Enemies* of holy Images, call'd *Iconoclasts*, and others may be Witnesses. And what are all the *Hereticks*, mention'd by S. [11] *Irenæus*, by *Tertullian*, or a contemporary Author, in the end of his Treatise of *Prescription*, by S. [12] *Epiphanius*, by S. [13] *Philastrius*, by S. [14] *Augustin*, by [15] *Theodoret*, but so many unfortunate Wretches who stand upon Record, like Malefactors hang'd in Chains, to deter wicked Men in after-ages from attempting to reform the Belief of the *Holy Catholick Church*, the *Communion of Saints*?

If you ask me, whether the *Orthodoxy*, prov'd and promis'd by the word of God to the Catholick Church, is to be understood so, that she never falls into any *Error* against Faith, or so that she never falls into any *evident and pernicious Error* against it : I answer that her *Orthodoxy* extends to both these Cases.

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[11] *In Libris de Hæresibus*. [12] *In Panario*. [13] *Lib. de Hæresibus*. [14] *Lib. de Hæresibus ad Quod vult deum*. [15] *in Libris de Hæreticis Fabulis*.

ses. Tho' if it were only promis'd in regard Chap. 3.  
to the *Second*, our Adversaries ought to be con- Quest. 5.  
tent with it, and to embrace her Communi-  
on. Because by judging as she does, we can-  
not run into any *pernicious Errors* ; into  
which we may easily fall, by opposing her De-  
crees.

II. But both the *Creed* and the *Scripture* se-  
cures the Church of Christ from any Error  
against *Faith*. For she is certainly un-ortho-  
dox, if she errs against it. And if she be  
Un-orthodox ; the Creed is certainly false,  
which pronounces her to be *Catholick*; that is,  
*Universal*, and *Orthodox*. Again, if she errs  
against the *Faith*, *once deliver'd to the Saints* by  
the Apostles themselves ; She is not *Apostolical*.  
And if she is not *Apostolical*, the Creed is  
false, by which she is declar'd to be *One*, *Holy*,  
*Catholick*, and *Apostolical*. If, by a wrong  
Decision of Faith, she excludes good and or-  
thodox Christians from her Communion ; She  
is not the Society and *Communion of Saints*.  
And if she is not the *Communion of Saints* ;  
the Creed is false, which affirms this of her.  
What I have here said, may be reduc'd to  
this short *Syllogism* : If the Church we profess  
in the Creed, to be *One*, *Holy*, *Catholick*, and  
*Apostolical*, and to be *the Communion of Saints*,  
should fall into any Error against Faith, then  
the *Creed* would be *false*. But the *Creed* can-  
not be *false* : Therefore she cannot fall into  
any such Error, and is by Consequence an  
unerring Guide in all her Decisions of Faith.

This would appear in the H. Scripture with  
equal Lustre, if Men could perswade them-  
selves to read it in such a manner, as it ought to

Chap. 3. be read, that is, without *Prejudice*. For if the  
 Quest. 5. Church, in her Decisions of Faith, errs against  
 any Part of the Christian Revelation; She is  
 not *the Pillar and the Support of Truth*, 1  
 Tim. iii. v. 15. She retains not the pure and  
 true *word of God in her Mouth for ever*, II. lix.  
 v. 21. She is not the true and pure Church of  
 Christ, against which *the Gates of Hell shall not  
 prevail*, S. Mat. xvi. v. 18. She has not those  
 Pastors, whom our Saviour promis'd to re-  
 main with, and to teach *all Days, even to the  
 end of the World*, S. Mat. xxviii. v. 20. her  
 Decisions are not such, that he, who will not  
 hear them, is to be accounted no better, than  
 a *Heathen* and a *Publican*, S. Mat. xviii. v. 17.  
 her *Pastors and Teachers* cannot secure her  
 Children against Error, *Eph. iv. v. 11, 12, 13,  
 14*: She has not *the Spirit of Truth remaining  
 with her for ever*, S. John xiv. v. 16, 17.

III. The Reader may here expect to see the  
 late Exceptions of Mr. Trapp, against the  
 Application of the Texts abovemention'd.  
 For tho' his most distinguishing Talent is ow-  
 ing to *Billingsgate*; and he seems frequently  
 in the arguing Part, scarce to know what he  
 would have us think; yet his Replies to the  
 Scripture are chiefly taken from others of a  
 much brighter Genius,

*First* then to 1 Tim. iii. v. 15, he has four  
 Answers. Altho' perchance if they had been  
 good for any thing, a less Number might  
 have serv'd. 1st. says (16) he, *it is far from  
 being certain, that those Words, the Pillar &c.*  
*relate*

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(16) *The Church of England defended &c. pag. 102,*

*relate to the Church. They may perhaps relate to Timothy ; and it is the Opinion of very learned Men, that they do.*

Chap. 3  
Quett. 5.  


Ans. Learned Men may be in very great Streights. And these certainly were, when they were forc'd to interpret their *Bible*, contrary to the *Bible* itself, and with so much (17) Violence to the Text, as could only come into the Heads of such as are in the utmost Distress. Dr. *Hammond* is more sincere, and tells us, that (18) of *this* House of God *two* Titles are here set down. — *The first Title, is, the Church of the Living God. — The second Title is, that it is the Pillar of Truth &c.*

But Mr. *Trapp* has a Second, and (as it is to be hop'd) a better Answer. 2dly, says he, if *S. Paul* speaks of the Church ; he speaks either of the Church in general, or the Church of *Ephesus* in particular, most certainly not of the Church of *Rome*.

Ans. Smartly said, if it were either pertinent, or true. *S. Timothy* was not to converse in *Rome* : And yet *S. Paul* speaks of the Church in Communion with *Rome*, which Protestants call the Church of *Rome*. For when *S. Paul* writ this Epistle an. Chr. 64, was not the Church in general in Communion with *Rome*, and with its Bishop *S. Peter* ? Was not then the Church of *Ephesus* in Communion with *Rome* ? If it was ; whether *S. Paul* speaks of the Church of *Ephesus*, or of the Church, in general, he speaks of a Church, or of the Church, in Communion with *Rome*, which Mr. *Trapp* calls

K 4

[17] ἡ ἐκκλησία . . . . οὐλῶν καὶ.

(18) Paraphrase and Annot. p. 732. col. 2.

Chap. 3. calls the Church of *Rome*. So that the third Quest. 5. Part of his Answer evidently contradicts the two first. It is *certain*, that when *S. Paul* writ to the *Romans*, an. Chr. 58, there was a Church in *Rome*, Rom. i. v. 7 ; and that the Faith of this Church was celebrated *through the whole World*, v. 8. Is it then MOST CERTAIN, that tho' *S. Paul*, writing to *S. Timothy* an. Chr. 64, speaks of the Church IN GENERAL ; or of the *Asiatick Christians*, as joyn'd in Faith and Communion with the rest ; yet he speaks not of *the Church in Communion with Rome* ?

And that Mr. *Trapp* may see, that his second Answer is neither *pertinent*, nor *true* ; I must desire him to observe a Thing, which all Men know, beside himself : I mean, that these Questions are very different : 1<sup>st</sup>. *Is the universal Church infallible* ? 2<sup>dly</sup>, *Is the Church, in Communion with Rome, the universal Church* ? 3<sup>dly</sup>, *Is the Church, which is in Rome, the universal Church* ? To the first and second Question we say, Yes. To the third, we say, No. Hence Mr. *Trapp's* second Answer is most certainly impertinent, whether it be true or false. For it is as clear as the Sun, that his Adversary was only treating the first Question (it is what Mr. *Trapp* himself grants pag. 101) and was proving his assertion from 1 Tim. iii. v. 15, But instead of replying to the first Question as he ought : Mr. *Trapp*, as if he had been playing, as Children do at *Cross Purposes*, thought fit to answer to the *second* or *third* ; and very gravely tells us, that *the Church of Rome is not infallible, or that S. Paul does not speak of the Church of Rome*. This Impertinence the Reader will find at every turn through the whole

whole arguing Part of Mr Trapp's Book. Be Chap. 3. sides, his Second Answer is not only impertinent, but *most certainly false* ; if he means, that S. Paul 1 Tim. iii, v. 15, speaks not of *the Church in Communion with Rome.*

The third Answer of Mr Trapp is as weak, as the other two. And he had Reason not to insist much upon it. 3dly, says he, *By the Church's being the Pillar and Ground of Truth, may very well be meant no more, than that according to the Intent of her Institution, she always OUGHT to be so, not that she always actually WILL be so.* Our Lord tells his Disciples, they are the Salt of the Earth ; and yet supposes, that the Salt may lose its Savour.

ANS. Is this then Mr Trapp's Comment on S. Paul, THE CHURCH IS, that is, THE CHURCH IS NOT, *but only ought to be, the Pillar and the Support of Truth* ? And why may not Infidels say in the same manner, S. PAUL IS (that is, HE IS NOT, but only ought to be, in whatever he writes) *a Teacher of Truth* ? For the plain and obvious Sense of his words, 1 Tim iii. v 15, (from which they cannot be wrested without Sophistry and Prejudice) is that there are two Properties or Titles of the *House of God*. The first, that it is *the Church of the living God*. The Second, that it is *the Pillar and the Support of Truth*. And Mr Trapp, I presume, is not to be taught, that Properties in rigour are inseparable from the Thing itself. So that THE HOUSE OF GOD (that is, the *whole Society of orthodox Christians*, or the *Asiatick Christians* as agreeing with the rest in Faith and Communion) can no more *cease to be the Pillar and the Support of Truth,*  
than



Chap. 3. than it can cease to be *the Church of the living*  
 Quest. 5. God. Mr Trapp's Instance of Salt is very in-  
 ~~~~~ sipid. The Disciplés, by receiving the Holy  
 Ghost Acts ii, v 4, became most effectually
the Light of the World, and the Salt of the
Earth. Before this they were like other Men,
 and both might and did *lose their Savour.* Judas
 hang'd himself. Peter deny'd his Master. All
 the *Apostles forsook him,* S. Mat. xxvi, v 56:
 It is therefore undeniably evident in the scrip-
 ture, in what manner the Disciples were call'd
the Light of the World, and the Salt of the
Earth. S. Mat. v, v, 13, 14. And when Mr
 Trapp has given us as great Evidence of the
Fall of the Catholick Church, as S. Matthew
 has done of the *Fall of St Peter,* S. Mat. xxvi,
 v. 74, I promise to Subscribe to his third An-
 swer: Tho' I perceive he does not much like
 it. But the next will make full Amends.

4thly, says he, *and chiefly, the Church may*
maintain all necessary Truth, and yet propose
 FALSE DOCTRINES, *and Terms of Communion*
 INCONSISTENT WITH SALVATION ——— *She*
may therefore be the Pillar and Support of the
Truth, without being an unerring Guide, or so
much as free from GREAT AND GRIEVOUS ER-
 RORS, page 102, 103.

Ans. If the *chief* and best Answer be Non-
 sense, wo be to all the rest. And is it not
 evidently Nonsense (give me leave to use Mr
 Trapp's familiar Words) to suppose, that the
 same Church, at the same Time, *is the Pillar*
and the Support of Truth, and that it *falls into*
 GREAT AND GRIEVOUS ERRORS? Is it not evi-
 dently Nonsense to suppose, that the same
 Church, at the very same Time, *may maintain*

ALL

ALL NECESSARY TRUTHS, and yet propose false Chap. 3.
Doctrines, INCONSISTENT WITH SALVATION? Quest. 5.

For is not Truth call'd *necessary*, in order to Salvation? And does a Church teach *all necessary Truth*, if she teaches Falshood *inconsistent with Salvation*, and even requires the Profession of it in the *Terms* and Conditions of *Communion* with her? No certainly, For *all necessary Truth* is not taught, unless it be taught in such a Manner as is *necessary to Salvation*; that is, unless it be taught without Contradiction or *Inconsistency* in regard to Salvation. So that his chief Answer is as bad, if not worse than any of the rest.

Secondly, to Is. lix. v. 21, something will be objected by and by, tho' Mr Trapp says nothing of it.

Thirdly, to S. Mat. xvi. v. 18, Mr Trapp has a (19) long *Objection*, or if you please a long Answer, which amounts only to this: That from those words of the Scripture, nothing can be concluded, but the perpetual Duration of the Church of Christ.

Ans. Nothing can be concluded from them, but the perpetual Duration of the *pure* Church of Christ. And this undoubtedly may. For the plain and obvious Sense of his Words is this: *Upon this Rock I will build my pure and true Church, and the Gates of Hell shall not prevail against it.* But these Words of Christ cannot be false. Therefore his Church cannot fall into any Error against Faith. For how can it fall into any such Error, and yet be at the same Time the *true* Church of Christ, and
pure

(19) pag. 64, 65, 66, 67, 68, 69, 70, 71,

Chap. 3. *pure* from Error. Nothing then can be more
 Quest. 5. absurd, than what Mr *Trapp* affirms in the
 Course of this Objection p. 70 : I mean, that,
 notwithstanding this Text, ALL THE CHUR-
 CHES UPON EARTH, Or if you please, THE
 CHURCH UNIVERSAL, MAY BE GUILTY OF IDO-
 LATRY ITSELF. And, I presume, he will not
 take it ill, if I return the Complement, in his
 own Words page 64, which he passes upon
 his Adversary without any appearance of Rea-
 son, that *so much Blunder, Inconsequence, Fal-*
lacy, and Falshood, was, I believe, scarce ever
crouded into so few Words before.

Fourthly, to S Mat. xxviii. v 20, what Mr
Trapp (20) objects, does not reach the Difficul-
 ty. Our Blessed Saviour had said to his Dis-
 ciples, *He, who bears you, bears me*, S. Luke
 x. v. 16, And, before his Ascension, he says
 to his Apostles, (21) *Go, teach all Nations, —*
teaching them to observe &c; and behold I am
teaching with you, always, even to the end of
the World. This is Part of what the Words
 imply. For the true and full Sense, is, *Be-*
hold I am going, teaching, and baptizing
with you, even to the End of the World:
 This being the most natural and plain Signi-
 fication of the Words. If so, whatever the
 Church of Christ teaches, and proposes to
 others as the Doctrine of Christ, is taught by
 Christ. But what Christ teaches, cannot be
 false. Therefore whatever the Church of
 Christ teaches, and proposes to others as the
 Doctrine of Christ, cannot be false.

Fifthly,

(20) p. 72, 73, 74, 75. (21) S. Mat. xxviii.
 v 19, 20.

Fifthly, to S. Mat. xxviii, v. 17, Mr Trapp Chap. 3. vouchsafes not to object any thing in particular. Quest. 5.

Sixthly, what he offers to Eph. iv. v. 11, 12, 13, 14, is next to nothing. I only observe 1st, that the *Pastors* and *Teachers*, of whom S. Paul speaks v. 11, are evidently distinct from the *Apostles* and *Evangelists*: *And he gave some, Apostles*, says he: *And some, Prophets*: *And some, Evangelists*: *And some Pastors and Teachers*. 2^{dly}, that the *Pastors* and *Teachers*, given for the perfecting of the *Saints*, for the *Work of the Ministry*, for the *Building up of the Body of Christ*, till we all come into the *Unity of the Faith*, v. 12, 13, are evidently the *Pastors and Teachers*, whom the Church of Christ has in every Age: And not only those of the first Century, as (22) *Cbilingworth* supposes. For these, neither by their *Persons*, nor by their *Writings*, secure us from Error.

Lastly, to St *John* xiv, v 16, 17, Mr Trapp has some Objections. *First*, he says, p. 78, that it is scarce common Sense to interpret it of the *Successors* to the *Apostles* at all: *Tho' I deny not*, says he, *but the Assistance of Christ's Holy Spirit is in other Places, whether it be here or no, promis'd to his Church in general, through all Ages*. That is, it is scarce common Sense, to say, that *for ever* signifies FOR EVER, or to suppose that, FOR EVER, does not END at the Death of the *Apostles*. And if *the Assistance of Christ's Holy Spirit is in other Places promis'd* to

(22) *Religion of Protestants*. Chap. iii, §. 79, 80, 81.

Chap. 3. *to his Church* IN ALL AGES : Why may not
 Quest. 5. these Words (*my Father will give you another
 Comforter, that he may abide with you FOR EVER,
 the Spirit of Truth*) without any Danger of
 Nonsense, signify the same ?

If they do, Mr Trapp is safe. For *there is not a Word*, says he p. 79, *about the Church of Rome*. The good man is still at Cross Purposes. For the Question here is not, whether the Church in Communion with *Rome* be the universal Church, or not : But whether the universal Church be always *Orthodox* in her Decisions of Faith, and an unerring *Guide* in deciding Controversies of Religion ?

But if *our Saviour promis'd*, says Mr Trapp p. 79, *that the Holy Ghost should assist not only the Apostles, but the Ministers of his Church to the World's End; teach them, and remind them of all things (necessary to their Salvation, for sure he speaks of nothing else) yet those, who are so taught, and reminded, MAY NEITHER LEARN, NOR REMEMBER AS THEY SHOULD DO.*

Ans. An admirable Comment upon these Words of Christ; S. John xvi. v. 13, *When the Spirit of Truth is come, he WILL GUIDE YOU INTO ALL TRUTH.* And S. John xiv. v 26, *The Holy Ghost, whom the Father will send in my Name, WILL TEACH YOU ALL THINGS, AND BRING ALL THINGS TO YOUR REMEMBRANCE, WHATSOEVER I HAVE SAID TO YOU.* For how are all things *taught*, if they are not *learn'd* ? How are they *brought to Remembrance*, if they are not *remember'd* ? And since this Answer supposes, that this Promise of the Spirit of Truth is made, in the very same Words, *to the Apostles, and to their Successors* : If both
 were

were equally indued with free Will ; how can Chap. 3.
 we be sure, that the *Apostles* were effectually Quest. 5.
 GUIDED INTO ALL TRUTH, and were effectually
 TAUGHT ALL THINGS? For Mr Trapp informs
 us, page 76, that *the Spirit of Truth may abide*
for ever with the Teachers of the Gospel, so as to
tender his Grace and Assistance to them, and yet
they may RESIST HIS MOTIONS, and so have NO
BENEFIT by such his abiding with them. Thus
 the ingenious Mr. Trapp.

But still he is not satisfy'd. For *the Abiding*
 says he p. 77, *of the Holy Ghost with the Church*
is no Argument of its being always in the Right,
much less of its being always, or ever, infallible.

ANS. If the *Remaining* of the Holy Spirit
 with the Church *for ever*, and his *Guiding it*
into all reveal'd Truth, be no Argument, that
 the Church is *always in the Right*, in deciding
 Controversies of Religion : I cannot but fear,
 that in these Chapters of S. John, the Apo-
 stles will have no Promise of being *always, or*
ever Infallible in what they taught and writ.

As to the Supposition of the ingenious Mr.
 Trapp, that tho' the Church of Christ were
always in the Right, She would not be *Infalli-*
ble ; this, if his own Language may be used
 without Offence, is a most egregious Blunder.
Infallibility is a Term, which I do not find,
 that the universal Church in any of her Gene-
 ral Councils, has apply'd to herself : tho' as
 her Divines understand it, it is certainly
 true. For when they say, that the *universal*
Church is infallible ; they only mean, that
 She is always *Orthodox*, that she is and al-
 ways will be an *unerring Guide* in deciding
 Controversies of Religion, and that in this She
 is *always in the Right*. But since Mr. Trapp,
 by

Chap. 3. by *Infallibility*, means a great deal more ; we
 Quest. 5. may remember, that this noble Champion, when
 his *all* is at Stake, is fighting without an Ad-
 versary.

*However, says he, p. 77, here is nothing a-
 bout the Church of Rome in particular —
 and to be guided into all Truth does not imply that
 the Guidance must of necessity be effectually fol-
 low'd, nor does being taught all Things — im-
 ply Infallibility.*

ANSWER, This is Harping on the old bro-
 ken String ; and Dreaming of the Church of
Rome, when it is no Part of the Question.
 However Mr. *Trapp* judges right. For the very
 Naming of *the Church of Rome*, how imper-
 tinent soever, carries more Conviction with it
 on a judicious Rabble, than a Million of real
 Demonstrations.

How far the *Apostles* may be in danger of
 forfeiting their Charter, by what he adds ; I
 am not willing to examine. But am fully per-
 swaded, that if the universal Church has an
infallible Promise of being TAUGHT ALL
 THINGS, and of being GUIDED INTO ALL TRUTH
 FOR EVER, her Definitions of Faith both are
 and will be always INFALLIBLE.

IV. It would be here an unnecessary Di-
 gression (if not unsafe, till Scholars have led
 and clear'd the Way) to attempt the Character
 of a Treatise, which was newly offer'd to
 the publick, under a double Guard from Cen-
 sure and Reproach, being Dedicated to the
King, and Inscrib'd, *The Church of England
 defended against the Calumnies and false Reason-
 ings of the Church of Rome, in Answer to a
 late Sophistical, and insolent, Popish Book &c.*
 But

But I cannot forbear to say, that if Mr. *Trapp* Chap. 3.
 had treated his Adversary with more Humanity, Quest. 5.
 ty; and would have suffer'd him to speak Sense
 now and then; his Cause would have lost
 nothing by it, and his Zeal for the Church of
England, which is now so frequently ruffled,
 so oft transported with Indignation and Rage,
 if not into down right Nonsense, would have
 appear'd with a more becoming Grace and
 Lustre. For he, who can talk of nothing else,
 but of an *Ocean of Falshoods and Absurdities*, of
Antichristian Errors, of *Unchristian Calumnies*,
Impudence, *Sophistry*, and *Nonsense*; is almost
 sure to fall into Extravagance and Folly, with-
 out being either help'd or pitied. Whether
 this be Mr. *Trapp's* Case or not, the Reader
 may judge by this remarkable Instance. It is
 the very Close of his Answer. He had told us
 pag. 414, that *from this Place* [p. 319] *to the*
end of the Book, his Adversary strains all his
Nerves, draws his Arguments to a Head, and
labours his Point with the utmost Diligence;
 And promis'd to shew, that *his boasted strength*
is the most despicable Weakness, by dissecting it
minutely, and answering it *Sentence by Sentence*.
 But let Mr. *Trapp* and his Adversary agree
 about Matters, as well as they can. What I
 pretend to prove is only this, that the latter is
 not allow'd to speak Sense, tho' what he says is
 uncontestably Evident.

Mr. *Trapp's* Antagonist express'd himself
 thus, p. 328: *My Question or Dilemma, to which*
I demand a direct Answer, is precisely this: viz,
Whether before the Reformation the Church of
Rome with all the Churches in Communion with
that See, was that One, Holy, Catholick, and
 L Apostolick

Chap. 3. Apostolick Church, the Belief whereof we profess in the Nicene Creed, or not? If they say not; then the Creed was false before the Reformation. Because they cannot shew any other Society of Christians, which was that Church. But if they answer in the Affirmative, then the Church of Rome, with all the Churches in Communion with that See, was not only a true Church, but THE SOLE and only true Church of Christ upon Earth. And, by Consequence, England was, by its pretended Reformation, cut off FROM THE SOLE and on'y true Church of Christ upon Earth. And there I leave it. For I have now done. Thus his Antagonist.

To this, after a Shuffle, and some Obscurity, Mr. Trapp gives a direct Answer.

1. His *Shuffle* is this, p. 449, *Here you alter the Question. Just now you said, the Church of Rome: Here you say, the Church of Rome, with all the Churches in Communion with that See. But Explaining the Question is not Altering it.* These words, *the Church of Rome*, may be, and are, frequently enough understood, two different Ways. *First, for the Church AT ROME.* Thus they are often taken by Protestant Writers, and by Mr. Trapp in particular. *Secondly, they may be, and are understood, of Rome and the Church or Churches in its Communion;* and Mr. Trapp's Adversary, whoever he was, took the words in this Sense. So that his being accus'd of *altering the Question* is a meer *Shuffle*.

2. The *Obscurity*, with which I charg'd Mr. Trapp, does not consist in his Distinguishing, p. 449, betwixt *Communion with Rome*, and *Subjection to Rome* (tho' it is notorious, that Rome, in

in S. Gregory's Time, challeng'd as truly a *Sub-Chap. 31*
jection of all other Bishops to her, as she does *Quest. 51*
 at present) but in his saying, p. 450, *If any*
particular Church or Churches, that of Rome a-
mong the rest, were causelessly out of Communion
with any Church; they were Schismatical, but
still they were Churches: tho' IF THEY WERE
NOT, 'tis nothing to our present Purpose.

ANSWER. This is very intricate, if not false.
 For the Question was, *Whether before the Re-*
formation the Church of Rome with all the
Churches in Communion with that See, was that
One, Holy, Catholick, and Apostolick
Church, the Belief whereof we profess in the Ni-
cene Creed, or not? And if Nestorians, Euty-
 chians, Photians, and Vaudois were separate
 from other Christians without a sufficient Cause
 (of which there was never any doubt among
 Catholicks) they were certainly Schismaticks,
 and consequently *no Churches*, as Mr. Trapp
 gives us Leave to suppose. If so, 'tis plain,
 that *Rome and the Churches in her Communion*
 were before the Reformation, the universal
 Church, or the Sole and only true Church of
 Christ upon Earth. And if it be repugnant
 to Mr. Trapp's System, to grant, that *Rome*
and the Churches in her Communion were then
 the *universal Church*; how can he truly say,
 that the Supposition, of *Schismatical Sects being*
no Churches, is nothing to his PRESENT PUR-
POSE, tho' this were suppos'd to give nothing
peculiar to Rome?

3. But after all he gives a *direct Answer*, p.
 451, to his Adversary's Dilemma, in these
 words: *Before the Reformation, the Church of*
Rome with those in Communion with her, and in

Chap. 3. *Subjection to her, WAS NOT that One, &c. Be-
Quest. 5. cause of the Greek Churches, and many more
which I have mention'd, p. 438.*

His Adversary would doubtless tell him, that this does not deserve the Name of an *Answer*. For the Question was concerning that Church, the Belief whereof we profess in THE NICENE CREED. And the NICENE CREED it self tell's us, that this Church is ONE: that is, as the Catholick Church in all Ages has understood this Part of the Creed, it is ONE IN FAITH AND COMMUNION. For She never imagin'd, that Christ's *Seamless Garment* consisted of dissected Parts, like so many Patches in a Beggar's Coat. She never imagin'd, that Dissenters were any Part of her, or that she was an Aggregate of Catholicks and them, a disjointed and disunited Society. Christendom was always rent asunder by Heresies and Schisms: but the Catholick Church had never such a mean Opinion of herself, as to esteem herself a Mixture, a Compound of divided Churches: but ONE CHURCH IN FAITH AND COMMUNION. Much less did she imagine, that the word, ONE, which She added to the CREED, to exclude the *Macedonians*, the *Novatians*, the *Montanists*, the *Quartodecimans*, and other Heretical and Schismatical Sects, should ever be suppos'd to include *Dissenters* and *Schismatics*, and to make them *Members* of the Catholick Society, and of the Church of Christ. All this Mr. Trapp's Antagonist in his Argument Supposes. And therefore Mr. Trapp's *Answer*, to Speak modestly of it, is evidently no *Answer* at all. For neither the *Greek Church*, nor any of the others which
he

he mentions, was in his Opinion, that *One*, Chap. 3.
Holy, Catholick, and Apostolick Church, the Be- Quest. 5.
lief whereof we profess in the Nicene Creed. But
 the Church, the Belief whereof we profess in
 this Creed, is ONE IN FAITH AND COMMUNI-
 ON. Therefore, notwithstanding *the Greek*
Churches, and as *many more*, as you please ;
Rome and the Churches in her Communion
 may still have been, immediately before the
 Reformation, that ONE; — CHURCH, *the Be-*
lief whereof we profess in the Nicene Creed. And
 consequently Mr. Trapp's direct Answer (that
Before the Reformation, the Church of Rome
with those in Communion with her, and in Sub-
jection to her, was not that One, &c: Because
of the Greek Churches, and many more, which I
have mention'd) how direct soever, is indeed *no*
Answer. But I do not insist upon this, how ma-
 nifest soever. Let Mr. Trapp and his Adver-
 sary pursue their Quarrels, and Conquests,
 and take their Advantages as well as they can.

What I pretend to prove, is that Mr. Trapp,
 in the Sequel of his Answer, undertakes to
 impugn a *known Truth*, and assaults his Adver-
 sary, even when he has *prov'd* him to be in the
 Right. For thus he goes on, p. 451, *Tho' I*
might well stop here ; yet as I have hitherto an-
swer'd BOTH THE BRANCHES of his Dilemma, I
will not now at last depart from that generous
Method.

How, Sir? Are you in earnest? Is this your
Method? You have *broken*, you say p. 452,
the other Horn of his Dilemma. And do you
 pretend to *break*, to confute this too? Have
 you studied the Destruction of *Popery* so long,
 that you have forgot your Logick, and lost

Chap. 3. common Sense? For do not these tell you, that
 Quest. 5. of two *Contradictories* each cannot be false?
 And does not every *Dilemma* essentially consist
 of *contradictory Branches*? What then do
 you mean, by *BREAKING*, according to your
 Custom, *both the Horns of a Dilemma*; but
DISPROVING both, or *PROVING* both to be *FALSE*;
 which is utterly and evidently impossible? For
 if you shew, that the *first Branch* of a *Dilemma*
 is *false*; you prove and demonstrate, that
 the *second* is *true*. If you shew, that the *second*
Branch is *false*, which you now pretend;
 you demonstrate the *Truth* of the *first*, and
 that what you have said against it, is evident-
 ly *impertinent*.

Or must I shew what every one knows, who
 knows any thing, I mean who has either *Logick*
 or common Sense, that two *Contradictories*
 (for Example, *It is so, It is not so*) can nei-
 ther be both *true*, nor both *false*; unless the
 same Proposition, at the very same Time, and
 in the same Sense, can be both *true* and *false*;
 that is, both *true* and *not true*, which is mani-
 festly impossible? Yet this is the Case. For
 as the *Truth* of any Proposition infers the *Fal-*
shood of its *Contradictory*; so the *Falshood*, of
 any Proposition whatsoever, infers, by a neces-
 sary and undeniable Consequence, that its *Con-*
tradictory is *true*. When Mr. *Trapp* therefore
 has prov'd, or at least has pretended to prove,
 that the *first Branch* of his Adversary's *Dilemma*
 is *false*; Mr. *Trapp* has either prov'd, or
 at least has pretended to prove, that what he
 says, in Answer to the *second Branch*, is *impug-*
ning, in his Opinion, a *known Truth*. It is
 supposing, against the Rules of *Logick* and
 common

common Sense, that of two *Contradictories* Chap. 3.
each side can be *false*. It is supposing, by a *Quest. 5.*
necessary Consequence, that of *Contradictories*
each side can be *true*: and that the same Pro-
position, at the same Time, and in the same
Sense, can be both *true* and *untrue*, both *true*
and *false*.

And (pray) observe, with what Gaiety and
Pleasure, Mr. *Trapp*, in answering the *second*
Branch of his Adversary's Dilemma, impugns
a *known Truth*, and now and then even grants
it to be so. Which, whilst it makes the in-
genious Rabble (for whom only he writes) stare
at the strange Profoundness of his Learning
and Wit; is highly provoking to Men of
Sense, and can not give them any other Idea,
but that, which is so familiar with him, I mean,
of Stupidity, and Nonsense.

And now he comes upon the Stage, and
encounters the *second Part* of his Adversary's
Dilemma, which was, *But if they answer in*
the Affirmative, then &c. So, says Mr. *Trapp*
P. 452, *we have it out at last. This is the*
GRAND POINT *he has been labouring all this*
while; tho' he never spoke the WORDS till now.
He mentions them but once, as if he were asham'd
of them, as well he may be: But that, ONCE,
is at the Close of all, in order to make the deeper
and more lasting Impression. But how came
good Mr. *Trapp* to be thus ruffled? What
has thrown him into these violent Gripes?
For my Part, I can see no other Cause of this
Disorder, but that his Adversary has finish'd
his *Dilemma*. And, if Mr. *Trapp* could not
see the *End* of it, without falling into these
Fits, he may thank himself for them. For in
L 4 disproving

Chap. 3. disproving the *first Part*, he had demonstrated Quest. 5. the *Truth* of the *second* : and so might have safely over-look'd it, as unnecessary for him to consider. But I dare not apply the Country Proverb to him, *Fools must pay for their Peeping*.

He goes on to demolish the *second Part* of the Dilemma, and tells us p. 452, that it amounts to thus much in fewer and plainer words : *If the Church of Rome was the only Church, the Church of Rome was the only Church*. Tho' his Adversary's Proposition was not Identical, as every one may see, who can read English, is not this to tell us, that the *second Part* of his Dilemma, which Mr. Trapp is confuting to the best of his Skill, is undeniably true ? Unless it be false to say, that Mr. Joseph Trapp is Mr. Joseph Trapp, and that the Church of Rome is the Church of Rome.

His next Sentence wants an Interpreter extremely. *But not to insist upon that, let us consider the Consequence he draws from this* [Identical Proposition] *Supposing the Proposition to be true, as I have prov'd it to be MOST FALSE*. The Sense, or rather the Meaning of these words, if they have any (for Sense I believe they have none) must be this : "The *second Branch* of " my Adversary's Dilemma is as true, as these " Propositions, *a Man is a Man, a Church is " a Church* : but waving that, tho' my Adversary supposes the Proposition to be true, " yet I have prov'd it to be MOST FALSE." Which amounts to this, in other words : *These Propositions are true, a Man is a Man, a Church is a Church : But not to insist upon that ; tho' other Men suppose them to be true, yet I have* prov'd

prov'd them to be MOST FALSE. Which is ex- Chap. 3.
tremely Dark and profound Nonsense. Quest. 5.

But what follows will never be parallel'd. The *second Branch* of his Antagonist's Dilemma is a *Conditional Proposition*, IF THEY ANSWER IN THE AFFIRMATIVE (which to be sure they will not, AND REMEMBER WE DO NOT, says Mr. Trapp, p. 452) *then the Church of Rome with all the Churches in Communion with that See was not only a TRUE Church, but THE SOLE and only true Church of Christ upon Earth. And by Consequence* (he evidently means, IF THEY ANSWER IN THE AFFIRMATIVE, which I am sure they will not) *England was by its pretended Reformation cut off from the Sole and only true Church of Christ upon Earth.* This Consequence is rightly deduc'd from the *second Branch* of the Dilemma, which Branch is *Conditional*, as well as the *first*. The *first* was, IF THEY SAY NOT; THEN, &c. The *second* is, IF THEY ANSWER IN THE AFFIRMATIVE; THEN, &c: AND, BY CONSEQUENCE, ENGLAND, &c. All this is truly and justly argued. But it is argued *conditionally*: IF PROTESTANTS ANSWER IN THE AFFIRMATIVE *to the foregoing Dilemma*: which they need not do, and to be sure they will not.

However the word CUT OFF, put Mr. Trapp into such a violent Fit, that he was never able to recover of it, before the End of his Book. His Answer to his Adversary's *Conditional Consequence* is, I DENY THAT, p. 453. *If a SEPARATION was necessary, as we have shewn it was; those, who made it necessary, were the Schismatics, as I have often said: they were CUT OFF, not we,* says Mr. Trapp.

A SEPA-

Chap. 3. A SEPARATION from what? If you an-
 Quest. 5. swer in the *Affirmative* to your Adversary's
 Dilemma; then the Church of *Rome* with all

the Churches in Communion with that *See* was, by your own Confession, immediately before the Reformation, not only a TRUE CHURCH, but THE SOLE AND ONLY TRUE CHURCH OF CHRIST UPON EARTH. NOW I cannot but think, these Propositions are true:

First, that hitherto a SEPARATION from the *Sole and only true Church of Christ upon Earth* was never NECESSARY.

Secondly, that what Person, or Church forever, is separated, WITHOUT NECESSITY, from the *Sole and only true Church of Christ upon Earth*, that Person or Church is, by this Separation from the *Church* of Christ, guilty of SCHISM, and is CUT OFF from the whole Church of Christ.

Thirdly, that, if this be the Case of the Church of *England*; it is ridiculous to think, that *She* is excus'd from SCHISM. That is, *She* is guilty of Schism, if *She* be Separated from THE SOLE AND ONLY TRUE CHURCH OF CHRIST UPON EARTH. And where is the Harm of this, unless it be a Fault to have Eyes, and to see the Sun in the Meridian? But will not this Language provoke the Church of *England*? No. For *She* knows, what Words mean, *She* hates the Impertinence of her furious Zealots, and does not desire to be defended by a Fool.

However it is, Mr. *Trapp* mistakes the plain and obvious Sense of his Adversary. He supposes a CONDITIONAL Proposition to be ABSOLUTE: and in a pious Transport of Religion
 or

or Fury, he thus gives a Loose to his Indignation, p. 453 : *How, is the Church of England CUT OFF ? She is pure, and they continue corrupt. — But where is the CUTTING OFF all this while ? Why, 'tis palpable, ridiculous, strutting, over-bearing, impudent Nonsense contriv'd to delude ignorant Souls, and impose the grossest Corruptions upon them.* Chap. 3. Quest. 5.

But his holy Transport is not yet over. For, in the following page, he says of his Antagonist : *His next Sentence is the best in his Book, For now I have done. And so have I, for that Reason : And I am heartily glad of it. For never before did I labour in such a tiresome Maze of Fallacies, Falshoods, Swaggering, Repetitions, and Impertinences.* Instead of these warm Epithets : had Mr. Trapp been content to have *lash'd* his Adversary, for Speaking too freely, too roundly, and with too little Ceremony and Regard of the prevailing Religion in England, and its Authors and Abettors ; he might with a better Grace have presented his Treatise to the King, and I should never have quarrell'd with him on that Account. But begging the Reader's Pardon for this tedious Digression : I reassume the Thread of my Discourse.

V. It may be objected, that the words of God, *Isai. lix. v. 21*, are the words of a *Covenant*, not of a *Promise*. But this is a Mistake. For, being the whole Covenant of *Orthodoxy* betwixt God and his Church, they are like the Covenant of *Grace* ; of which it is said, (23) *I will make a new Covenant with the*

(23) *Jerem. xxxi. v. 31, 33.*

Chap. 3. *the House of Israel* — This is the Covenant,
 Quest. 5. *that I will make with the House of Israel,* —

~~~~~ I will place my Law in their Bowels, and write it in their Hearts, and will be their God, and they shall be my People : Which is strictly a Promise, of Sanctifying Grace ; and improperly a Covenant ; in as much as it implies what God and his faithful Servants will do : that he will give them Grace, and that they shall co-operate with it.

And if the words of God, *If. lix. v. 21*, be (as indeed they are) the whole Covenant of Orthodoxy, both on God's and on the Church's side ; they are strictly a Promise : and a Covenant in an elegant, but metaphorical Sense, in as much as they signify, that God will give his Spirit, and his Words to his Church ; and that She will always retain his Spirit to know what he has reveal'd, and his Words in her Mouth to teach it her Children for ever. And as this is the true Sense of *Isaias* ; so it is confirm'd both by parallel Texts of Scripture, by the Creed, and by the Tradition of all Ages.

VI. It may also be objected, that the Catholick Church has fallen into wicked Errors ; that She is guilty of Schism, by making unjust Terms of Communion ; and that She alone is the great Apostate from the Faith, once deliver'd to the Saints, *S. Jude v. 3*. For She has lain under these Accusations above sixteen hundred Years. There were never any Schismatics, in sixteen or seventeen Centuries, who have not accus'd her of being guilty of their SCHISM.

There

There were never any *Hereticks*, in sixteen Chap. 3.  
or seventeen Centuries, who have not accus'd Quest. 5.  
her of GROSS and WICKED ERRORS.

There were never any wicked Dissenters, any *Apostates* from the Doctrine of the Apostles, in so many Centuries, who have not charg'd her with CORRUPTIONS and APOSTACY from the primitive Faith. The Reason of this is, because no *Dissenters*, no *Apostates*, no *Hereticks*, or *Schismaticks*, ever were, ever will be, or ever can be so HONEST, as to grant themselves to be, what they are. And it is plain beyond Contradiction, that one of the two (they or their Mother-Church) is guilty of WICKED ERRORS, of APOSTACY, and of SCHISM.

But after all the heavy and unjust Loads of Infamy, by which her dissenting and rebellious Children have charg'd their own Guilt upon her : She has this Comfort, that the *Scripture*, the *Creed*, and the *Tradition* of all Ages attest her ORTHODOXY. For if She were really guilty of *wicked Errors* ; how is She the HOLY Catholick Church ? How is She the *Communion of Saints*, and not rather the *Church of the Malignants*, if She exclude either Persons or Nations from her Communion, for no other Reason, but because they are good Christians, and *contend earnestly for the Faith once deliver'd to the Saints* ?

VII. I cannot leave this Subject without letting the Reader see, how far Bishop Pearson, in his *Exposition of the Creed*, comes up towards what has been said, concerning her Orthodoxy. As the Holy Ghost, says he p. 348, *did lead the Apostles into ALL TRUTH, so did the Apostles*

Chap. 3. *Apostles leave ALL TRUTH unto the Church ;*  
 Quest. 5. *which, TEACHING ALL THE SAME, may be call'd*  
 ~~~~~ *Catholick, from the UNIVERSALITY of necessa-*  
ry and saving Truths retain'd in it.

And p. 350. By saying, *I believe the Holy*
Catholick Church, every one is understood to de-
clare thus much: I am fully perswaded, and
make free Confession of this, as of a necessary and
infallible Truth, that Christ, by the preaching of
the Apostles, did gather unto himself a Church,
consisting of thousands of believing Persons, and
numerous Congregations, to which he added daily
 SUCH AS SHOULD BE SAV'D, AND WILL SUCCE-
 SIVELY AND DAILY ADD UNTO THE SAME UNTO
 THE END OF THE WORLD : *so that BY THE VIR-*
TUE OF HIS ALL-SUFFICIENT PROMISE, I am af-
sur'd, that there was, has been hitherto, and here-
after shall be, so long as the Sun and Moon en-
 dure, A CHURCH OF CHRIST ONE AND THE SAME.
 — *I look upon this Church — by the Efficacy of*
Christ's assisting Power, to be disseminated
through all Nations, to be extended to all Places,
to be propagated to all Ages, TO CONTAIN IN IT
 ALL TRUTHS NECESSARY TO BE KNOWN, *to ex-*
act absolute Obedience from all Men to the Com-
mands of Christ, and to furnish us with ALL
GRACES necessary to make our Persons accepta-
ble, and our Actions well pleasing in the sight of
God. And thus I believe the Holy Catholick
 Church. So Bishop Pearson.

CON-

CONCLUSION.

Chap. 3.
Quest. 5.

THUS far then we see, what is meant by the *Catholick Church*.

First, It is a Church, which is only in (24) ONE COMMUNION.

Secondly, It is a Church, which is (25) ALWAYS IN BEING, from its Establishment and Foundation by Christ, to the end of the World.

Thirdly, It is a Church, which is (26) ALWAYS A VISIBLE *and* KNOWN SOCIETY, being, in a limited Sense, the (27) CHURCH OF ALL NATIONS.

Fourthly, It is a Church, which is (28) ALWAYS ORTHODOX, both in the chief and in the secondary Articles of Religion.

And consequently it is a Church, whose Doctrine, in Matters of Religion, cannot be reform'd.

If these Points have been duly and rationally prov'd (as, I presume, they have) I need not say any more on this Head. But to set the Subject in a more extensive View, and to apply the Principles, already prov'd, a few Questions may be added.

SIXTH

(24) See the first and second Question of this Chapter.
(25) Quest. 3d. (26) Quest. 4th. (27) Quest. 4th.
Proof the first. (28) Quest. 5th.

SIXTH QUESTION

Are not new Terms of Communion, new Definitions of Faith, and new Creeds, a manifest Proof of the Church's Unorthodoxy?

ANSWER, **T**HIS is no better, than a vulgar Error. False or doubtful *Definitions* of Faith, false or doubtful *Creeds*, false or doubtful *Additions* to the ancient *Creeds*, and unreasonable *Terms* of Communion (or any of these) would make the Church to be *Unorthodox*: but new *Definitions* of Faith, new *Creeds*, new *Additions* to the ancient *Creeds*, and new *Terms* of Communion, cannot do it. Because a new Declaration of the ancient and Apostolical FAITH cannot make her *Unorthodox*. Unless She be *Unorthodox*, because She does her Duty.

NEW CREEDS.

II. **A**NY Truth, which is certainly reveal'd, may be put into the *Creed*, whensoever the Catholick Church pleases: which Church, if it be always Orthodox (as was prov'd in the last Question) is an unexceptionable Judge of all reveal'd Truths. She might therefore (if new Heresies requir'd it) lawfully make a *Creed* of 39 Articles. Because new *Creeds*, and new *Additions* to them (if true, and certain) are neither commanded, nor forbid, by the Word of God: but are
 left

left to the Prudence and Discretion of the H. Chap. 3.
Catholick Church. Tho' She seldom or ne- Quest. 6.
ver uses this Power, but when the Defence of
Truth, against new Heresies, requires it.

III. The two first general Councils, an. 325, and 381, made a new *Creed*. The *first* inserted the *Consubstantiality* of the Son, against *Arians*; and concerning the eighth Article of the Baptismal Creed, said only, *I believe in the Holy Ghost*.

The *latter* added against the *Macedonians*, *I believe in the Holy Ghost, the Lord and Giver of Life, who proceeds from the Father; who together with the Father and the Son, is ador'd and glorify'd; who spoke by the Prophets, &c.*

The Clause, *who proceeds from the — Son*, was added after the fourth Century: tho' read in that, which we call S. *Athanasius's Creed*.

Of these the Church of *England*, in her 39 Articles, says: (1) *The three Creeds, Nicene Creed, Athanasius's Creed, and that, which is commonly call'd the Apostles - Creed, ought THROUGHLY to be receiv'd, and believ'd: for they may be prov'd BY MOST CERTAIN WARRANTS of Holy Scripture.* She reads the *Nicene Creed* (with the Additions made at *Constantinople*, and with the Clause concerning the *Holy Ghost* proceeding from the Father and the Son) in her Communion Service. And S. *Athanasius's Creed*, on *Christmas-day*, on the *Epiphany*, on S. *Matthias*, on *Easter-day*, on *Ascension-day*, on *Whitsunday*, on S. *John Baptist*, on *Trinity Sunday*, &c.

- M

Her

(1) *Art. viii.*

Chap. 3. Her fifth Article is: *The Holy Ghost, proceeding from the Father AND THE SON, is of one Substance, Majesty and Glory, with the Father and the Son, very and eternal God.*

IV. The third and fourth general Councils added nothing to the Creed. But the fourth against a new Heresy of *Eutyches*, not yet extinct, publish'd a new (2) *Definition of Faith*. A Method, which the Catholick Church has us'd against all new *Heresies*, whenever there seem'd to be an Occasion for it, in all Ages since.

V. These new *Creeds*, and *Definitions of Faith*, the *Arians*, the *Macedonians*, the *Eutychians* call'd *INNOVATIONS*, and new *ARTICLES OF FAITH*. Not that they contain any *Doctrine*, but what was reveal'd to the Apostles: but because all Dissenters form it are *Innovators*, and *Reformers* of the *Faith once deliver'd to the Saints*.

VI. The Catholick Church, against the late Heresies, has made no Creed. But Pope *Pius* the fourth publish'd a *Profession* of the Catholick Faith, which our Adversaries are pleas'd to call his Creed. And by the same Rule all the Professions of Faith, which Protestants have made, will be so many *Protestant Creeds*. Thus the Protestants of (3) *Bobemia*, an. 1535, give us a new Creed of xx Articles.

Those of (4) *Saxony*, an. 1551, furnish us with another Protestant Creed of xx Articles.

Those

(2) *Art. v. Tom. 4. Conc. Labb. pag. 566, 567. Et in Alloc. ad Imper. p. 819, &c.* (3) *In Syntag. Confess. Par. 2. pag. 177.* (4) *Ibid. pag. 52.*

Those of (5) *Scotland* an. 1568, give us a *Chap. 3.*
Scotch Creed of xxv. Articles. *Quett. 6.*

Those of (6) *Germany*, an. 1530, sent us the
 first Protestant *Creed* from *Augsburg* of xxviii
 Articles.

Besides, we have a *Creed* from (7) *Switzerland* an. 1566, of xxx Art. a (8) *Wirtemberg Creed*,
 an. 1552, of xxxii Articles: a (9) *Dutch Creed*,
 confirm'd at *Dort* an. 1619, of xxxvii Articles:
 and a (10) *Huguenot Creed* of xl Articles, ap-
 prov'd in their Synod at *Rochelle* an. 1561.

The 39 Articles of the Church of *England*
 were certainly design'd to be a *Profession of*
Faith, and so they are call'd by (11) *Pro-*
testants abroad. But her *Faith* in 1727 is
 not altogether the same, that it was in 1562.
 For now some of the 39 Articles are esteem'd
 no better by her dutiful *Sons*, than probable
 and pious Opinions. But if a *Profession of*
Faith may be call'd a *Creed*; we shall still find
 Matter enough in the 39 Articles for a *Prote-*
stant Creed.

And why may we not reckon the following
 Articles in it?

1. (12) *Holy Scripture containeth all things*
necessary to Salvation. Hence (13) besides the
Scripture, the Church ought not to enforce any
thing to be believ'd for necessity of Salvation.

2. (14) *Concupiscence (after Baptism) bath of*
itself the nature of Sin.

M 2

3. (15)

(5) *Ib. Par. 1. pag. 111.* (6) *Ib. Par. 2. pag. 9.* (7)
Ib. Par. 1. pag. 1. (8) *Ib. Par. 2. pag. 102.* (9) *Par. 1.*
pag. 129. (10) *Ibid. pag. 77.* (11) *Anglicana Confessio*
Fidei, in Articulis, de quibus convenit inter Archiepisco-
pos & Episcopos utriusq; Provincia — in Synodo Lon-
dinensi an. Dom. 1562. Syntag. Par. 1. p. 99. (12) *Art.*
vi. (13) *Art. xx.* (14) *Art. ix.*

Chap. 3. 3. (15) *Voluntary works besides over and*
 Quest. 6. *above God's Commandments, which they call*
 ~~~~~ *works of Supererogation, cannot be taught with-*  
*out Arrogancy and Impiety.*

4. (16) *The Church of Rome hath err'd in*  
*Matters of Faith.*

5. (17) *It is a thing plainly repugnant to the*  
*Word of God, to have publick Prayer in the*  
*Church, or to administer the Sacraments in a*  
*Tongue not understood by the People.*

6. (18) " *There are only two Sacraments of*  
 " *the Gospel, Baptism and the Supper of the*  
 " *Lord.*

7. (19) *Transubstantiation is repugnant to the*  
*plain words of Scripture.*

8. (20) *The wicked are in no wise Partakers*  
*of Christ in the Sacrament.*

9. (21) *Both the Parts of the Lord's Sacra-*  
*ment, by Christ's Ordinance and Commandment,*  
*ought to be ministred to all Christian Men alike.*

10. (22) *There is no other Satisfaction for*  
*Sin, but that alone, which was finish'd on the*  
*Cross.*

11. (23) *The Sacrifices of Masses were blas-*  
*phemous Fables, and dangerous Deceits.*

12. (24) *The Bishop of Rome hath no Juris-*  
*dition in this Realm of England. (25) The Ro-*  
*mish Doctrine, concerning Purgatory, Pardons,*  
*worshipping and adoration, as well of Images as*  
*of Relicks, and also Invocation of Saints, is —*  
*repugnant to the word of God. (26) That we*  
*are*

(15) *Art. xiv. (16) Art. xix. (17) Art. xxiv. (18)*  
*Art. xxv. (19) Art. xxviii. (20) Art. xxxix. (21)*  
*Art. xxx. (22) Art. xxxi. (23) Art. xxxi. (24) Art.*  
*xxxvii. (25) Art. xxii. (26) Art. xi.*

are justify'd by Faith alone, is a most whole some Chap. 3. Doctrine, and very full of Comfort. (27) To the Quest. 6. Queen's Majesty the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all Causes doth appertain, and is not, nor ought to be Subject to any foreign Jurisdiction.

## NEW Terms of COMMUNION:

VII. **C** R E E D S and Definitions of Faith are Terms of Communion. But new Creeds, and new Definitions of Faith, are not always new Terms of Communion. Because the things, which they contain, are sometimes duly propos'd to the Faithful, before the *Creeds* or *Definitions* were made.

VIII. *Luther* began to write against *Indulgences*, and to reform the Catholick Faith, an. 1517. But before he was born, what the Council of *Trent* defin'd, an. 1563 (concerning *Apostolical Traditions* ; *Justification* and *Merit* ; *Original Sin* ; *seven Sacraments* ; *the real Presence*, and *Transubstantiation* ; the *Sacrifice* of the Altar ; *Desiring* the Prayers of the Saints ; *Honouring* the Images of Christ and his Saints ; *Honouring* the Relicks of the Saints ; *Indulgences*, and *Prayers* for the Faithful departed) all these, I say, were, before *Luther* was born, the publick Faith of the Catholick Church, and were therefore included in the *Terms* of her Communion, long before the Council of *Trent*, and the Pontificate of *Pius* the Fourth.

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(27) Art. xxxvii.

Chap. 3. I do not even except the celebrated Clause  
 Quest. 6. in Pope *Pius's* Profession of Faith, about  
 which there is so much Noise to so little Purpose, viz. *that this is the true Catholick Faith,*  
 (28) OUT OF WHICH (when duly propos'd) no  
 ONE CAN BE SAV'd. For the Pope does not  
 say, that the Knowledge and Belief of all those  
 Articles, which he names, is necessary to Salvation,  
 whether they be *duly propos'd*, or not. And is it not,  
 in all Mankind, a Duty NECESSARY TO SALVATION,  
 1st, to believe in general the whole Christian  
 Revelation, after a due Proposal of Christianity  
 in general; and 2dly, to believe each particular  
 Article of the Christian Revelation, after a due  
 Proposal of each Article in particular? To question  
 this, is evidently to renounce either Christianity,  
 or common Sense. What then do the Clamours  
 of our Adversaries mean? Is it to draw Women  
 and Children over to the Reformation? Or must  
 not Catholicks be allow'd to believe the Catholick  
 Faith? Or is it a commendable Quality to defend  
 the *Reformation*, with Noise and Out-cries,  
 against common Sense?

IX. But if *new Terms* of Communion make  
 the Church Unorthodox; it is impossible to excuse,  
 either the first general Councils, or the Catholick  
 Church in the fourth or fifth Century, from  
 Unorthodoxy.

*First*, The Council of *Nicea*, in the *Creed*,  
 not only declares, that Jesus Christ is the *Son of God*;  
 that he is *God from God*; *true God from the true God*;  
*begotten, not made* (which had been

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(28) *Extra quam salvus esse potest.* In Constit. Pii iv, an. 1564.

been always the Language of the Catholick Chap. 3. Church) but also, that he is (29) *Consubstantial* Quest. 6. *with the Father*. A Term, which the Catholick Synod, an. 270, against *Paul of Samosata*, is commonly suppos'd to have taken in a different Sense, and even to have rejected. But however that be; 'tis certain enough, that Catholicks, in the three first Centuries, were at Liberty to Speak of the *Substance* of God, without any Restraint; and to say, either that he is, or that he is not a *Substance*. Which Liberty the *Nicene* Fathers (and all Catholick Councils Since) thought fit to abridge in the *Creed* itself, and therefore chang'd the Terms of Communion.

*Secondly*, They alter'd the Terms of Communion, by commanding, that *Easter* should be kept by all the Faithful, on the Sunday, next after the Equinox and the fourteenth Day of the Moon. So that *Quartodecimans* became *Schismaticks* (and are treated by the 2<sup>d</sup> general Council, as such, Can. vii.) by doing that, which the *Asiatick* Churches, especially those of the lesser *Asia*, and afterwards those of *Syria* and *Mesopotomia*, had done in the Catholick Communion.

*Thirdly*, The Council of *Nicea* decreed, concerning the *Novatians*, that when they return'd to the Catholick Church, they should give a *Writing* under their own hands, in which they promis'd, (30) *to receive the whole*

M 4

DOCTRINE

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(29) Ὁμολογῶν τῷ πατρὶ. (30) Ὡς ἀπὸς ἀκαταθέειν ἐν παντὶ τοῖς δόγμασι τῆς καθολικῆς Ἐκκλησίας. Can. viii. Tom. 2. Conc. Labb. pag. 33. A. The 2<sup>d</sup> general Council receives the Novatians, Arians, Macedonians, Quarto-decimans,

Chap. 3. DOCTRINE OF THE CATHOLICK CHURCH, and  
 Quest. 6. to Communicate with those who had been twice  
 marry'd, or who had saln in the Time of Perse-  
 cution : Which had not been practis'd from  
 the Beginning, and was therefore an Additi-  
 on to the Terms of Communion.

Fourthly, The same may be said in regard  
 to Baptism given out of the Catholick Church.  
 For S. Cyprian, and his African Synods in the  
 3d. Century, were of Opinion, that this is  
 always invalid. But both the Nicene Council  
 Can. viii, and the 2d general Council Can. vii,  
 suppose, that Baptism given by the Novatians  
 is valid. The latter supposes the same of Bap-  
 tism given by the Arians, by the Macedonians,  
 by the Quartodecimans, and the Apolinarians.  
 This Doctrine of the Universal Church, as  
 S. (31) Augustin observes, the Donatists de-  
 ny'd, and were therefore judg'd to be (32)  
 Hereticks by him.

Fifthly, The Opinion of the Chiliasm or  
 Millenarians, who believ'd, that Christ would  
 reign visibly on the Earth a thousand Years  
 before the last Judgment, was receiv'd in the  
 first Ages by many eminent Men. But is  
 now universally exploded. As it was, in for-  
 mer Times, by S. (33) Dionysius Bishop of A-  
 lexandria, in the third Age, and by S. (34)  
 Ephrem,

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decimans, and Apolinarians, διδόντας λιβέλλους, καὶ ἀνα-  
 θεματίζοντας πάντας ἄρεσιν, μὴ φερόσαν ὡς φερονέει ἡ ἀγία  
 τῆ θεοῦ καθολικὴ καὶ ἀποστολικὴ ἐκκλησία. Can. vii. Tom. 2.  
 Conc. Lab. p. 951. B,

(31) Lib. I. de Bapt. Cap. xviii. (32) Her. lxiix,  
 &c. (33) Apud Euseb. L. vii. Hist. Cap. xxiv. pag.  
 271, 272, Edit. Vales. (34) Opusc. 113.

*Epbrem*, S. (35) *Epiphanius*, S. (36) *Gregory* Chap. 3.  
*Nazianzen*, S. (37) *Jerom*, S. (38) *Augustin*, Quest. 6.  
 and (39) *Eusebius* in the fourth and fifth. S. (40) *Philastrius*  
*judges it to be Heresy. So does*  
 (41) *Theodoret*, and S. (42) *Fulgentius*.

Sixtly, The *Apocalypse*, the *Epistle to the Hebrews*, the 2d *Epistle of S. Peter*, the Second and third of *S. John*, the *Epistle of S. James*, and that of *S. Jude* are now reckon'd among the undoubted and Canonical Books of the New Testament, and are included in the Terms of Catholick Communion. But in the third and fourth Century they were not. For, as *Dr. Walton* says: (43) *Concerning the Apocalypse, and some other Parts of the New Testament, there was a Doubt FOR SOME AGES: till at length, rather by a tacit Consent of the whole Church, than by any express Decree, all the Books, as they are read at present, were receiv'd and approv'd.* Thus this learned Divine of the Church of *England*, in the *Disputations*, before his *Polyglot*. See the *Rule of Faith*, an. 1721, p. 109. 110. 111. 112. So that Protestants are as sure, that new Terms of Communion do not render the Catholick Church Unorthodox

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(35) *Hæc*. 77. §. 36. (36) *Orat.* li. lii. (37) *In Jerem.* xix. pag. 311. in *Ezech.* xxxviii. pag. 514. Tom. 5. (38) *De Civit. Dei.* Lib. xx. Cap. vii. *Et Lib. de Heres.* Cap. viii. (39) *Lib.* iii. *Hist.* Cap. xxxix. pag. 112. (40) *Hæc*. 59. (41) *Lib.* iii. *hæc*. Fab. Cap. vi. (42) *Lib. con. Pintam Arianum* Cap. ii. (43) *Sed de Apocalypsi, aliisq; quibusdam partibus Novi Testamenti, per quedam secula dubitatum erat: Donec tandem tacito totius Ecclesie consensu, potius quam expresso aliquo decreto, omnes libri, prout hodie leguntur, recepti & approbati sunt.* Cap. iv. §. 6. pag. 31.



Chap. 3. orthodox, as they are that all the Books, con-  
 Quest. 6. tain'd in their Bible, are a Rule of Faith.

~ ~ ~ Lastly, The Catholick Church cannot be Unorthodox, but either by erring against the Faith, or by making unreasonable Terms of Communion. If so, she is neither Unorthodox, by new *Definitions* of the primitive Faith, nor by making new and necessary *Terms* of Communion against new Heresies. For new Heresies, as the Council of *Calcedon* long since observ'd, require new *Cautions*, and *Provisions*, which before were of no Use. New invented *Errors* require new Declarations of Faith. And if Men would have us content with the old ones : (44) *let them preach this to Hereticks, says the Council, that they may not hurt the Faithful, not to the Pastors, that they may not help them. For Laws are design'd to restrain Delinquents, not to curb the Power of the Judge.* New Antidotes therefore against new Errors, cannot cast a Blemish on the Catholick Church, unless self-preservation make her Unorthodox. And after all, what Contradiction can be more glaring, than an *Unorthodox* Catholick Church ?

—Seventh

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(44) Τοῖς ἀρετικοῖς τὸ νόμοθετεῖν τὸ πρῶτον, ἐκεί-  
 νες παῖσαι τῆς ἀδικίας, μὴ τὸς ποιμένας τῆς ἐκκλησίας.  
 Πᾶς γὰρ νόμος τοῖς πονηροῖς ἀπαγορεύει τὴν ἀμαρτίαν, ὡς  
 τὸς κατὰς ἀποιεῖται τῆς ἐξουσίας. In Allocut. Concilii ad  
 Imper. Tom. 4. Conc. p. 826. D. Vide etiam pag. 819 E.

## Seventh QUESTION.

Chap. 3.

Quest. 7.

*What Rule does the Catholick Church follow in her Definitions of Faith?*

ANSW. **H**ER Rule of Faith is Scripture, and Apostolical Tradition. For

*First*, This *Tradition* is recommended by the Holy Scripture itself. *Therefore, Brethren, stand fast*, says S. (1) *Paul*, and hold the *Traditions*, which you have been taught, WHETHER BY WORD, or by our *Epistle*. See also 2 Thes. iii. v. 6. 2 Tim. i. v. 13, 14. 2 Tim. ii. v. 2; and 1 Cor. xi. v. 2, where the Protestant Bible has *Ordinances*, instead of (2) *Traditions*. For that, which the Apostles deliver'd to the Catholick Church by their Tongues, was as much the *word of God*, as that which they deliver'd to her by their Pens. And the Scripture no where tells us, that whatever the Apostles taught, was committed to Writing.

*Secondly*, The *Original* and *Traditionary Sense* of the New Testament is a considerable Part of the Christian Revelation: Which *Sense*, at this Distance of Time, cannot be known by Reading the Bible.

For the Holy Scripture has two Senses; the one *seeming*, the other *real*. The *real* and true Sense of the New Testament is the *Original* Sense of it; that is, it is the Sense, in which it was writ, or the Sense which was intended by the Sacred Pen-men.

This

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(1) 2 Thes. ii. v. 15. (2) Καὶ καθὼς παρέδωκε ὑμῖν, τὰς παραδόσεις κατέχετε, 1 Cor. xi. v. 2.

Chap. 3. This is also the *Traditional* Sense of the Quest. 7. New Testament; or the Sense, in which it has been understood, from the Beginning, by *Apostolical Tradition*. For of all the Disciples, only two were inspir'd to write, S. *Mark* and S. *Luke*. And of the 13 Apostles [I include S. *Paul*] only six were Writers. S. *Andrew*, S. *James* Son of *Zebedæus*, S. *Philip*, S. *Bartholomew*, S. *Thomas*, S. *Simon* and S. *Matthias* writ nothing. But, in declaring the true Sense of the Bible, and in delivering it to Posterity by word of Mouth, that is, in *Apostolical* and *Oral Tradition*, all the Apostles had a share.

By this the first Christians knew, what Books of the *Old* and *New* Testament were inspir'd. For Christians did not receive the *Old* Testament from the Synagogue, but from the Apostles, and by a Revelation made to the Apostles.

By this *Oral* and *Apostolical Tradition* the first Christians knew the true Sense both of the *Old* and of the *New* Testament.

But how did they know it in regard to the *New* ?

*First*, by the general *System* of Christian Doctrine: Which *System* was the Christian *Rule of Faith*, before any part of the *New* Testament was writ. This *System* or *Rule of Faith*, is that great and sacred (3) *Depositum*, which S. *Paul* recommended so earnestly to his Disciple S. *Timothy*, then Bishop of *Ephesus*. And by this *Rule* the first Christians knew,

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(3) Τὴν παραδομένην φύλαξον, 1 Tim. vi. v. 20. τὴν καλὴν παραδομένην φύλαξον, 2 Tim. i. v. 14.

knew, whether the Son and the Holy Spirit Chap. 3.  
 are *Creatures*, or not ; and whether divine Quest. 7.  
 Worship ought to be given also to them, or  
 to the Father only : Whether Infants ought to  
 be baptiz'd or not : Whether washing literal-  
 ly one-another's Feet, is a Gospel Precept, or  
 not : Whether the ten Commandments (which  
 were given to the Jews) oblige Christians any  
 farther, than as they are moral Precepts of  
 the Law of Nature; so that whatever they con-  
 tain, of Rites and Ceremonies, ceases : Whe-  
 ther Christians are bound to keep *Saturday*  
 holy, which was the Day appointed by the  
 ten Commandments ; and whether it be law-  
 ful for them to make or to keep an Ivory or  
 painted Crucifix, and, at the Sight of it, to  
 bow to *Christ* whom it represents, as Prote-  
 stants bow at the Name of *Jesus*, as they bow  
 to the Altar, and to the Chair of State : whe-  
 ther Christ instituted no Signs of Grace, but  
 only two ; or whether Ordination, the Sacer-  
 dotal Absolution &c. are not effectual Signs  
 of Grace : whether Christ ought to be ador'd  
 in the Blessed Sacrament or not ; and whether  
 (if the Words of Consecration be literally  
 true) that, which seems to be Bread and Wine,  
 is not, after Consecration, the true Body and  
 Blood of Christ : Whether Charity, or the  
 Concern, which the Saints upon Earth had  
 for our Salvation, ceases by Death ; or  
 they still desire it [which we call Praying for  
 it] as much as they did, whilst they were Mor-  
 tals ; and whether it be a Sin, to desire of  
 God, that we may have a share in their Prayers :  
 Whether Christians ought to pray for the Rest  
 and Relief of their Brethren departed, or not ;  
 and

Chap. 3. and whether the Deceas'd are capable of pre-  
 Quest. 7. sent Relief, if they are not in a State of Suffering, and in a *middle State* betwixt Heaven and Hell: whether it was a Sin in the Christians, to have a particular Esteem and Veneration for the *Handkerchiefs* and *Aprons* of *S. Paul*, meerly because they were his, when they saw [4] *Miracles* done by applying them to the Sick, and to the Possess'd: Whether converted *Gentils* in *Antioch*, *Syria*, and *Cilicia*, were not once bound in Conscience to observe what the Apostles at *Jerusalem* commanded, and thought [5] *necessary*; I mean, *to abstain from eating Blood, and things strangled*; and whether it was not still true, that what [6] *goes into the Mouth, does not defile a Man*, tho' Disobedience to lawful Superiors may: Whether *Apostolical Tradition* be not as *necessary*, to keep the Original and only true Sense of the New Testament, as it is to keep the Books themselves: Whether we have any divine Promise that the *Scripture* shall never be lost; and if by the Force and Power of Infidels, that inestimable Treasure were taken from us, would Christ cease to remain (according to his Promise) with true Believers *even to the end of the World*; what would be their Rule of Faith, when the Scripture is suppos'd to be gone; and is that a *necessary* and *whole Rule of Faith*, without which, Faith would subsist: whether *Toby*, *Judith*, *Wisdom*, *Ecclesiasticus*, and the *Machabees*, are inspir'd, or not. And since these Things cannot now be *certainly*

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[4] Acts xix. v. 11. 12. [5] Acts xv. v. 28, 29;  
 [6] S. Mat. xv. v. 11.

certainly discover'd in the New Testament it- Chap. 3.  
 self, how attentively soever it be read: 'tis Quest. 7.  
 plain, that the *whole* Christian Revelation can-  
 not be convey'd to us by the *Scripture* only.

*Secondly*, The first Christians knew the *Original* and only true Sense of the New Testament, by the daily Instructions of the Apostles, and of other Apostolical Men, and by their daily Practice in the publick Exercise of Religion. For Apostolical *Faith*, and Apostolical *Practice*, are the two great and necessary *Lights*: without which, if you read the Scripture, you read it in the dark. By the *latter* of these two Lights, the first Christians could have resolv'd the Questions, I lately mention'd, of adoring Christ, and the Holy Ghost, as God: Of Infant-Baptism: Of the Washing of Feet: Of keeping *Saturday* holy: Of effectual Signs of Grace: Of adoring Christ in the Blessed Sacrament: Of praying for the Dead: Of honouring Relicks: Of obeying the Cominands of lawful Superiours. But the *Instructions* of the Apostles, and of other Apostolical Men in the first Century, are yet more extensive. For by them the first Christians were inabled to know both *these*, and all the other *Points* abovemention'd.

*Thirdly*, The first Christians knew the *Original* and only true sense of the New Testament, and of the whole Bible, by the authentick and frequent Expositions of the Apostles and of the Apostolical and inspir'd Men, their Fellow-Labourers in the Christian Mission, who upon a thousand Occasions declar'd, what the Scripture meant in such and such Places. For, as Religion was the whole Concern of these

Chap. 3. these great Men ; it cannot be doubted, but  
 Quest. 7. they made it their Business, on all Occasions,  
 to expound the Scripture according to the Original and true sense of it.

II. The *seeming Sense* of the New Testament is that, which the Words might bear, setting aside the Lights, which the first Christians had to understand it right : Or it is the Sense, which the words may bear to a sober Turk, or an Indian. Which sense is often false, and always uncertain in disputed Points. And it is this, that makes our Adversaries so wavering and unsettled in Matters of Religion: What one of them grants, another denies: And what he holds to day, he will condemn as heartily to morrow. Nor would the sober Turkish or Indian Judges, to whom some of our Adversaries, in religious Controversies, think fit to appeal, be more united in their Opinions. For if the Bible were put into the hands of a hundred discreet *Turks*, or *Indians*; in giving us what they thought the true Sense of it, they would differ from each other, on a hundred Occasions, in Matters where Salvation is concern'd. So impossible it is, to find the *Original* and only true Sense of Scripture, at this Distance of Time, without the Help of *Apostolical Tradition*.

III. The *Rule of Faith*, is the *Measure and Means by which we judge that our Faith is right*. And to be a Rule of *true Faith*, it must have two Properties. *First*, this Rule must be *known* by him, who uses it. *Secondly*, it must be *certain*. For the Rule of *true Knowledge* cannot be unknown to him, who follows it. And the Rule of *certain Knowledge* cannot be uncertain.

uncertain. Scripture and Apostolical Tradition are *known* to the Catholick Church. And Chap. 3. Quest. 8. if she be always what she is, the Catholick and Orthodox Church, they are a *certain Rule* for her Direction.

IV. When I say, that *Scripture* is Part of her Rule of Faith; my Meaning is not, that we are sure, that the *Scripture* shall never be taken from her by the Violence of wicked Men (for where does the word of God assure us of this?) but that, whilst she has it, she will always use it, as a Part of her *Rule of Faith*. The *whole Rule* then of Christian Faith is *Scripture* and *Apostolical Tradition*; but the *necessary Rule* of Christian Faith is *Apostolical Tradition* only. See the *Rule of Faith*, an. 1721. p. 14, 15, 16, of the *Post-script*.

V. But is not the *Scripture*, consider'd in the *Sense* in which it was writ, the *whole Rule* of Christian Faith? In this I dare not be positive. Probably it is. But this includes both *Scripture* and *Apostolical Tradition*, and cannot be certainly discover'd by the bare Reading of the Bible, with the utmost Attention, as I observ'd before.

## Eighth QUESTION.

*Is the Faith and Language of the Catholick Church the same in all Ages?*

ANSWER, **H**ER Faith is always the Same; her Language is not.

Her Faith is always the Same. Because Catholick Faith and Apostolical Faith are the very same



Chap. 3. same Thing. If so, she has no *Articles of Faith*, but what were reveal'd to the Apostles.

And, if she has no *Rule of Faith*, no *Means* of knowing what they believ'd, but only the *Scripture*, which she sees and reads, and *Apostolical Tradition*, which is convey'd to her either by *Oral Tradition* which she hears; or by the *Writings* of Catholicks in former Times, which she reads and sees; She does not come to the *Knowledge* of the primitive Revelation of Christian Doctrine by any *Revelation* made immediately to her, but only by Natural and human Means, which the Providence of God foresaw would have this Effect, according to his Promise, that She should be always what She is, the Catholick and Orthodox Church.

II. But did not the Catholick Church make new *Articles of Faith*, when She defin'd against the *Donatists*, that Baptism may be validly administer'd out of the Catholick Church, and when She settled the whole *Canon* of Scripture? for the *first* was not an *Article of Faith* in S. Cyprian's Time; nor was the *latter*, even in the fourth Century. Ans. She made indeed, as an Orthodox Guide, those two *Articles* (of which some of her Children had formerly doubted) *known* to the Faithful: but She did not make them *Articles of Faith*. For this is more, than the Apostles themselves could do. *Articles* of Christian Faith are the Work of God only. He made them all, by revealing them to the Apostles, who were commission'd to make them *known* to the Catholick Church; as She is commission'd, when the primitive and Apostolical Faith is call'd in Question, to make it *known* to her Children. For to *make Articles* of

of *Faith*, and to *make them known*, are quite Chap. 3:  
different Things. God *made them Articles* Quelt. 8.  
of *Faith*: But the Catholick Church, and the  
Apostles *made them known*, as orthodox and  
authentick Publishers of the *divine Revelation*.  
English *Laws* are not *made*, but by the King  
and Parliament: but those, who print them by  
Authority, *make them known* to the publick.

It was therefore an *Article of Faith*, in S.  
Cyprian's Time, that Baptism may be validly  
administer'd by Hereticks and Schismatics :  
but many Catholicks (as S. Cyprian and his  
three Councils at Carthage) did not know it.  
For the Catholick Church, the Orthodox Judge  
of Controversies, had not then examin'd and  
decided the Question, since Agrippinus had  
started it. And it was her Authority, that  
convinc'd St. Augustin, as it would also have  
convinc'd S. Cyprian, had he liv'd to see it. Nei-  
ther durst I, says (1) he, be positive, that Bap-  
tism can be administer'd validly out of the Ca-  
tholick Church, if I were not supported by the  
unanimous Authority of the whole Church: to  
which Authority S. Cyprian would doubtless  
have surrender'd, if the Truth of this Question  
had been then, upon a diligent Inquiry, declar'd  
and settled by a General Council. For if he ex-

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tolls

(1) Nec nos ipsi tale aliquid auderemus asserere, nisi  
universæ Ecclesiæ concordissima auctoritate firmati: cui  
et ipse sine dubio cederet, si jam illo tempore questionis  
huius veritas eliquata et declarata per plenarium Concilium  
firmaretur. Si enim Petrum laudat et prædicat ab uno po-  
steriore Collega patienter concorditerq; correctum: quanto  
citius ipse, cum Concilio Provinciae suæ, universi Orbis aucto-  
ritati, patefacta veritate, cessasset? S. Aug. L. li. de  
Bapt. Cap. iv.

Chap. 3. tolls St. Peter, for being patiently and peaceably  
 Quest. 8. corrected by one later Apostle: how much sooner  
 would he, and his Provincial Council, when  
 Truth appear'd, have yielded to the Authority  
 of the whole World?

It was reveal'd to the Apostles (and was therefore an *Article of Faith* from the Beginning) what Books were *inspir'd*. But, in relation to some of these Books, it was not a *known Article of Faith*, in the fourth Century. For the whole Christian Revelation is not known to all the Faithful at all Times; nor is every Article of it in particular always propos'd to them to be believ'd. 'Tis sufficient for them to believe as much, as they have an Opportunity to know: And as for the rest, to be assur'd, that they have an infallible *Rule* and an *Orthodox Guide*.

III. What then does the Catholick Church propose to her Children to be believ'd in *particular*? 1st. all things, which are clear in Scripture. 2dly, all things defin'd by any general or particular Councils, which are known to have deliver'd her Faith, or which she is known to have approv'd.

IV. But tho' the *Faith* of the Catholick Church be unchangeable, her *Language* is not. For

*First*, It does not appear, that the Apostles ever said, that God the Father is a *Substance* (altho' in the Church's Sense of this word, it is undoubtedly a reveal'd Truth) or that the Son and the Holy Spirit are *Consubstantial* with him.

*Secondly*, Mr. *Whiston* observes, that if an Author speaks of the Blessed Trinity, you may know

know by his way of expressing himself, whether he liv'd before or after the *Arian* Controversy. This Observation, generally speaking, is right. For when a *Heresy* appears, especially if it seems to be of a malignant and spreading Kind, all Catholicks are upon their Guard ; common Prudence obliges them to speak dogmatically and exactly in reference to it. And if the foregoing Ages had been indued with the Gift of Prophecy, I mean, if they had foreseen what *Heresies* would afterwards happen ; we might doubtless have expected the same Exactness from them. But this was not consistent with the Order of Providence. For [2] *there must be Heresies*, that true Virtue may be *made manifest*. And the only Occasion of their Happening, is because they were not foreseen ; or because there was no *Caution* us'd against them, whilst it appear'd unnecessary, if not ridiculous, to use it.

This, together with the Bringing of the word, *Consubstantial*, into a general Use, concerning the Son and the Holy Spirit, gives us the true Reasons, why *Arianism* (under which I also comprehend *Semi-Arianism*, or *Macedonianism*) occasion'd a Change in the *Language* of Catholick Writers.

For 1<sup>st</sup>. Because this *Heresy* began in the fourth Century, all Catholicks, in regard to it, were then oblig'd to speak dogmatically and exactly, that is with *Caution* and *Reserve*.

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2dly,

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[2] 1 Cor. xi. v. 19.

Chap. 3. 2dly, because it was not foreseen before it  
 Quest. 8. happen'd, this *Caution* was not us'd in the three  
 first Centuries. Hence their Language is, of  
 Necessity, different.

3dly, To distinguish true Believers from  
*Arians*, the Catholick Church thought it re-  
 quisite to add the word *Consubstantial* to the  
*Creed*: which word became of general Use.  
 And since it had never been of general Use be-  
 fore; this help'd to make the Difference more  
 remarkable, betwixt the *Language* of the three  
 first, and of the following Centuries.

In short, if the *Arian* Heresy had never  
 happen'd, we might still have spoken with the  
 same Liberty, concerning the Son and the holy  
 Spirit, as Catholicks did in the three first Ages.  
 But *S. Augustin*, *S. Ambrose*, *S. Jerom*, *S. Chry-*  
*soptom*, *S. Gregory Nyssen*, *S. Basil*, and *S.*  
*Atbanasius*, would have been unpardonable;  
 if, after *Arianism* was known, they had writ  
 with no more Reserve, than Catholick Wri-  
 ters did, before it had appear'd in the World.

The most dangerous Adversaries of Christi-  
 anity, in the first three hundred years, were  
 the *Pagans*; the *Jews*; the [3] *Sabellians* (who  
 deny'd the Distinction of the Father, the Son,  
 and the Holy Spirit) and the *Ebionites*, who  
 affirm'd, that Christ had no Being, before he  
 was born of his Mother, and that then he was  
 made a Man only. So that the Business of Ca-  
 tholick

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[3] For *Praxeas* and *Noctus* preach'd the same  
 Error, in the Beginning of the third Age. And *Noe-*  
*tus* had receiv'd it from *Cleomenes*, and *Epigonus*,  
 according to *Theodoret*, Lib. iii. Hær. Fab.  
 Cap. iii.

tholick Writers, in the three first Ages, was Chap. 3. chiefly to prove the Unity of the God-head, Quest. 8. the Messias-ship of Jesus; the Distinction of the Father, Son, and Holy Spirit; and that Christ had a Being, before he was born of the Blessed Virgin *Mary*, and even from the Beginning of the World.

But *Arianism* (under which I include *Macedonianism*) was a more plausible, and therefore a more pernicious Refinement of the Heresy of *Ebion*. The *Arians* held, that the Son, and the Holy Spirit are the two first Creatures: that the Father, in the Beginning, made the Son; and that through the Son, he made both the Holy Spirit, and the World.

This gave a new Bias to the Language of Catholick Writers. Because it oblig'd them to speak dogmatically and exactly, concerning the divine Persons; and to avoid all tropical Expressions, which had been elegantly us'd by Catholick Writers formerly.

This rational and true Account of the *Arian* Heresy, shews us, how much Dr. *Clark*, and Mr. *Whiston* are mistaken, when they conclude, that Catholicks before and after the *Nicene* Council, had not the same Faith, because their Language is different. For, if S. *Athanasius* had liv'd in the third Century, he would have spoken, in the same Manner, concerning the Son, and the Holy Spirit, as the *Ante-Nicene* Writers did. And if these, by a miraculous Gift of Prophecy, had foreseen the Errors of *Arius* and *Macedonius*; they would have writ with as much Caution and Reserve, that is, as dogmatically and exactly, as S. *Athanasius* did afterwards. But to expect this

N 4

from

Chap. 3. from them without a *Miracle*, is not Wisdom,  
 Quest. 8. but stupidity.



And if Men would lay unjust Prejudices and Partiality aside ; if they would argue consequently, and suffer themselves to be directed by common Sense ; they could not but see, that the same Rule will hold in regard to all other *Heresies*. For had Catholick Writers, in the ten first Centuries, the *Spirit of Prophecy*, which they wanted even in the first? They could not foresee, what *Arius* and *Macedonius* would assert after the third Age. And did they foresee, that *Berengarius* would deny the real Presence and *Transubstantiation*, after the tenth? The *Arian* Heresy finds, I may almost say, a thousand Shelters in three Ages only : and is it likely, that the *Berengarian* Heresy will find none in ten? Catholick Writers, before *Arius* and *Macedonius* came upon the stage, treated the Son of God and his Holy Spirit without Caution and Reserve, which they thought unnecessary, as indeed it was. But can they, with any Reason, be suppos'd, to speak more nicely and dogmatically of the B. Sacrament, than they did of Christ himself? *Transubstantiation* was a Term unknown to the Apostles : And was not *Consubstantiality*? The *first* was not generally us'd, before *Berengarianism* requir'd it, to distinguish Catholicks from Dissenters. And was the *latter* ; till *Arianism* made it useful and almost necessary upon the same Account? Catholick Writers had, against the *Error of Berengarius*, little or no Caution, till it appear'd in the eleventh Age. And did they use any great Caution against *Arianism* or *Macedonianism*,  
 till

till the fourth, in which they saw it? The *Ari*-Chap. 3.  
*an* Heresy, without changing the *Faith* of the Quest. 8.  
 Catholick Church, occasion'd a visible Change  
 in her *Language*, after three Centuries. Why  
 then might not the *Berengarian* Heresy do the  
 same after ten?

*Thirdly*, it does not appear, that the great  
 Mystery, of *One God and three divine Persons*,  
 was express'd under these Terms, in the Apo-  
 stolical Age. And if we believe [4] *Facundus*  
*Hermianensis*, the Name of *divine Persons* was  
 unknown, till *Sabellianism* oblig'd, in a Man-  
 ner, the Church to use it. But what we now  
 mean, by *One God, and three divine Persons*,  
 was the Belief of all good Christians from the  
 Beginning. For they always believ'd, that  
 the Father is not the Son; that the Holy Spi-  
 rit is neither the Son, nor the Father; that the  
 Son is not a *Creature*; that the Holy Spirit is  
 not a *Creature* (is not a Being which God  
 made, and can unmake at pleasure) and that  
 there is only *one God*.

*Fourthly*, all Tongues of frequent Use (even  
 those, which we call dead Languages, be-  
 cause they are no where the native Languages  
 of the common People) are in a continual  
 Change. Words and Phrases are differently  
 us'd, and joyn'd with different Ideas, not only  
 at

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[4] *Ecclesia Christi, etiam cum nec dum ad distinctionem*  
*Patris; & Filii, & Spiritus Sancti, uteretur nomine Per-*  
*sonæ, tres credidit & prædicavit — Personæ autem no-*  
*men, non nisi cum Sabellius impugnaret Ecclesiam, ne-*  
*cessario in usum prædicationis assumptum est. Facundus L.*  
*1. de tribus Capitulis, Cap. iii. p. 8. C. D. Edit. Sir-*  
*mondi. an. 1679.*



Chap. 3. at different Times, but even in different Places,  
 Quest. 8. by different Persons, and by the very same  
 ~~~~~ Writer on different Occasions. So that they  
 have a temporary, a local, a personal, and an
 occasional Signification. New, and sometimes
 opposite, Ideas are tied to the very same
 Words and Phrases. And what one Age fre-
 quents, the next but one scarce understands.

This makes it utterly impossible for Catho-
 lick Writers (how much soever their *Faith*
 may be the same) to have always the same
Language. For either they will mean the same
 thing, when the words seem to be contradi-
 ctory ; or when the Words and phrases are
 the same, they will understand them in a dif-
 ferent and even in a contradictory Sense: tho'
 both Parties follow the general and known
 Use of their own Times. Men of Judgment
 cannot wonder at this, because they see, it is
 a necessary Consequence of this mortal State ;
 and that Persons must either not write at all,
 or (if their Writings survive their own Age)
 they must be content to fall into Times, in
 which their words will meet with quite oppo-
 site Ideas: For, if, in every Language of
 frequent Use, the Ideas of some words and
 phrases in particular (as undoubtedly they are)
 are always shifting ; How can it be other-
 wise?

No Rule then can be more deceitful, than
 to judge of the *Signification* of all Words and
 Expressions whatever in former Ages, by the
Sense, which they bear in ours ; or to con-
 clude that an ancient Writer is Unorthodox,
 because Catholicks at present do not speak as
 he does. And yet it is by this weak and rash
 Proceeding,

Proceeding, that the 'brightest Stars in Anti-Chap. 3.
quity are eclips'd, and given over to the *Arians*. Quest. 8.
And by the same Injustice, the *Berengarians*,
and other Hereticks of Note, may pass for the
true and Orthodox Followers of Antiquity. All
honest Writers desire to be understood : And
they can guess pretty near, how their Words
will be construed in the present Age, for which
they write. But how they will be understood,
in all things, three hundred Years after their
Death, is what they cannot possibly know
without a miraculous Gift of Prophecy. Hence
the most detestable Heresies may appear to
have a shelter in Antiquity. For Caution, in
a Writer, is ridiculous, when it is not neces-
sary. And it is unnecessary, when neither past
nor present Heresies call for it. Who then
does not see, that primitive Writers had no
more Reason, to fence against *Arianism*, *Be-
rengarianism*, or any later Errors, than we
have to fence against Heresies, which may
rise three hundred years hence ?

But does not this Change and Vicissitude,
to which all Languages of frequent Use are
subject, render the Authority of the Fathers
precarious and uncertain in controverted
Points ? To the Catholick Church, and to
Catholicks, it does not. To others, it does.

For these, having no better Rule, than the
present Use of Words, to judge of their Signi-
fication in the Fathers ; when this is chang'd,
are frequently led into the greatest Errors.
But Catholicks have a surer and better Rule to
discover the Sense of all Orthodox Writers,
whether Ancients or Moderns, when their Lan-
guage varies from the present Use. This
Rule

Chap. 3. Rule is *the general System* of Catholick Faith,
 Quest. 8. which is the same in all Ages, and with which
 all Orthodox Writers agree. By this Rule we
 know, that the Son is *God*, and that what ap-
 pears to be Bread and Wine after Consecration,
 is the *Body* and *Blood* of Christ. By this Rule
 we know, that whatever Dr. *Clark* alledges,
 or can alledge from the three first Centuries,
 in favour of *Arianism*, is impertinent, and con-
 trary to the true Sense of the primitive Wri-
 ters. For, if Catholick Faith be, as indeed it
 is, the same in all Ages, what the Catholick
 Church profess'd in the Beginning of the
 fourth Century, was believ'd by her in the 3d.
 in the second, and in the first. And could the
 Ante-Nicene Writers be *Orthodox*, if they dis-
 sented from the Catholick Church in their
 Time? Again, would not Dr. *Clark* be
 thought fit for Bedlam, if he should pretend
 to know the Sense of the third Age, better
 than the Nicene Bishops did, who had liv'd in
 it, who had taught others in it, and who had
 receiv'd the great *Depositum*, the System, Rules,
 and Precepts of Christianity from it? The
 same may, and must be said of the *Be-*
rengarians, and all other *Hereticks*, who no
 sooner appear'd in the World, but they were
 condemn'd by the Catholick Church: Which,
 if it be always *Orthodox* (as was shew'd in
 the fifth Question) has the same Faith in all
 Ages.

V. Is not then the Catholick Church tied
 to the Words of Scripture? In *translating* it,
 she is. In *expounding* it, either by her
 Creeds, or by her Definitions of Faith, she
 is not.

In

In *translating* the *Scripture* into another *Language*, Care must be taken, that the *Translation* agrees with the *Scripture*, as far as the two *Languages* will well bear. For, without this, it is not a *Translation*, but a *Paraphrase*. Chap. 3. Quest. 8.

But when the *Catholick Church* *expounds* the *Scripture* either by her *Definitions* of Faith, or by her *Creeds*, this *Caution* is not requisite, for these *Reasons*:

1st. Because a true *Exposition* of *Scripture*, according to the *Original Sense* of it, is *Part* of the *Christian Revelation*. S. *John* said, *the Word was God*, S. Jo. 1. v. 1. If you had ask'd him, whether he meant it, *literally*, or *tropically*; He would have answer'd, *literally*. For so the first *Christians* understood it, who ador'd *Christ* as *God*, as it manifestly appears from the *Letter* of a *Heathen Magistrate*, one of their *Persecutors*, to the *Emperor Trajan*. Which *Magistrate* was a *Man* of *Sense*, and had his *Information*, not by *hear-say*, but from the *Confession* of *Christians* themselves, who yielded to the *violence* of the *Persecution*. In short, he was the younger [5] *Pliny*, then *Governor* of *Pontus* and *Bitbynia*. His *Letter* was writ in the year of *Christ* 104; that is, within four years after the *Death* of S. *John* the *Evangelist*, and three *Years* before the *Martyrdom* of S. *Ignatius* *Bishop* of *Antioch*. So that the *Exposition* of this *Clause*, *the Word* was

[5] *Affirmabant autem (lapsi) hanc fuisse summam, vel culpæ suæ vel erroris, quod essent soliti stato die ante lucem convenire; carmenq; Christo, quasi Deo, dicere secum invicem, Plin. Lib. x. Epist. cii. ad Trajanum Imper.*

Chap. 3. *was God*, as well as the *Text*, was Part of
 Quest. 8. the Christian Revelation. For nothing can be
 so wicked as to adore a *metaphorical God*.

When S. *Mat.* chap. xxviii. v. 19, recorded the Command of Christ, of Baptizing all Nations *in the Name of the Father, and of the Son, and of the Holy Spirit*, he knew, whether *Children*, before they came to the Use of Reason, were comprehended in this Precept, or not. The first Christians also knew it from the *Practice* of the Apostles. The *Exposition* therefore of this Text, in regard to *Children*, was Part of the Original Sense of it, and of the Christian Revelation.

Again, if S. *Mathew* understood what he writ (which cannot be question'd) he knew, who the *Son*, and the *H. Spirit* are, and whether they are *Creatures*, or not. The first Christians also knew it, when baptiz'd in their *Name*. The *Exposition* therefore of this Text, in regard to the *Son*, and to the *Holy Ghost*, was part of the *Original Sense* of the Text, and of the Christian Revelation.

When S. *John* related these words of Christ, Chap. xi. v. 8, *If I wash thee not, thou hast no Part with me*, and v. 14, *you also ought to wash one anothers Feet*; he knew whether the Apostles and other Christians were commanded to *wash one another's Feet* literally, or only in a tropical Sense. The first Christians knew it also from the *Practice* of the Apostles, and of the Apostolical Age. If so, the *Exposition* of this Text is Part of the *Original Sense*, both in the Mind of the Writer, and of those to whom it was publish'd, and consequently

frequently it was Part of the Christian Revelation itself. Chap. 3. Quest. 8.

But, without descending to more particulars: The Apostles and Evangelists writ nothing, but what they could *expound*. The first Christians, to whom their Writings were publish'd, saw nothing *plain* in the New Testament, or in the whole Bible (*plain* I say, either from the *written word* itself, or from the *Christian Rule and System of Faith*, which the Apostles deliver'd by word of Mouth, or from the *Practice* of the Apostles in the publick Exercise of Religion) but what they were able to *expound*; to declare, whether it ought to be taken *literally*, or *tropically*; and in *what Sense* it is *plain*. If so, the Original and true *Sense* of the H. Scripture was a *Part* of the Christian Revelation (which was made to the Apostles, and by them was publish'd to the Catholick Church) as well as the *Words* of the Holy Scripture themselves. And if there be any seeming Obscurity in either of these two Parts, with relation to Conscience, or Religion; we have both an infallible *Rule*, and an orthodox *Guide*, for our Direction.

2dly, No Hereticks, who allow the Bible, would ever grant themselves condemn'd; if the *Creeeds*, *Definitions*, and *Censures* of the Catholick Church were confin'd to the bare words of Scripture. For who ever was, or ever can be, so stupid, as to maintain that, which he grants is contrary to the word of God? To say therefore, that the *Creeeds*, *Definitions*, and *Censures* of the Catholick Church, ought to be confin'd to Scripture-Terms, is only

Chap. 3. only to tell us, that Disputes of Religion
 Quest. 8. ought to be endless ; that wicked Hereticks,
 who [6] *wrest* the Holy Scriptures, from the
 Original and true Sense, to *their own Perdition*,
 and to the Poisoning of innumerable Souls
 (for their words [7] *eat and spread like a Gan-
 grene*) ought to be tole-rated in the Cath. Com-
 munion, whether they be *Eutychians, Nestori-
 ans, Pelagians, Priscillianists, Apolinarians, A-
 rians, Novatians, Sabellians, Montanists, Ta-
 tianists*, (8) *Valentinians, Ebionites*, or others of
 the like infamous Crew. But this Proposal
 should have been made to the *Catbolick Church*,
 in her infancy. 'Tis too late to offer it, after
 seventeen Centuries.

VI. But is it in her Power absolutely speak-
 ing, after she has inserted any Terms into the
Creed, to remove them from it ? To remove
 them as false, is what she cannot do. And to
 remove them as unnecessary, is what she will
 not do, as long as she is sensible, that more
 Ill, than Good, may come of it : Tho' the
 same Power, which made it, can unmake a
 Law.

Hence the Council of *Ariminum* did not err
 against Faith, when it agreed (by the Vio-
 lence and unfair Proceedings of the Emperor
Constantius) to remove the word *Consubstantial*
 from the *Creed*.

Ninth

[6] 2 Pet. iii. v. 16. [7] 2 Tim. ii. v. 17. [8]
Neq; enim si Valentinus integro Instrumento uti videtur,
non callidior ingenio quam Marcion, manus intulis
veritati. Tert. L. de Præscript. C. xxxviii.

Ninth QUESTION.

Chap. 3.
Quest. 9.


Is the Discipline of the Catholick Church the same in all Ages?

ANSW. **T**HE Language of the Catholick Church, and her Discipline, fall under the same Rule. Both are changeable, being equally subject to the common Vicissitude of human Things, and to the Will of her Pastors. By *Discipline*, I mean the particular Forms, Practices, and Ceremonies (as in her publick Prayer, in her Sacrifice and Sacraments, in her Government, and in the publick Worship of almighty God) which, in regard to the Law of God, are indifferent, and are neither forbid, nor commanded by it. In these there have been so many Changes, that it is not easy to reckon them all up. A Few Instances will be sufficient.

First, Our Saviour instituted the Blessed Sacrament of his Body and Blood, and administered it to his Apostles (1) *after Supper*. He commanded them to (2) *do what he had done*. But this Discipline, tho' Christ himself was the Author, was soon chang'd. The B. Sacrament was seldom or never given *after Supper*, but before Break-Fast, and to those only who were fasting. *It is plain*, says S. (3) *Augustin*,
O
ibat

(1) S. Luke xxii. v. 20. 1 Cor. xi. v. 25. (2) S. Luke xxii. v. 19. 1. Cor. xi. 24. (3) *Liquido apparet, quando primum acceperunt Discipuli Corpus & Sanguinem Domini, non eos accepisse jejunos. Numquid tamen*

Chap. 3. *that when the Disciples receiv'd first the Body*
 Quest. 9. *and the Blood of the Lord, they did not receive*
 them fasting. But must therefore the universal
 Church be abus'd, because this Sacrament is
 always receiv'd fasting? For it pleas'd the H.
 Ghost since, that, in Honour of so great a Sacra-
 ment, the Lord's Body should enter into the
 Mouth of a Christian before other Meats. For
 this is the Reason why this Custom is observ'd
 OVER THE WHOLE WORLD. — Our Saviour, to
 recommend more effectually the greatness of this
 Mystery, chose to make this deep and last Impres-
 sion on the Minds and Memory of his Disciples,
 from whom he was to go to suffer. And there-
 fore he did not command in what Manner it
 should be receiv'd for the future; but left it to
 the Apostles, by whom he was to direct the
 Church.

Secondly, Baptism, for the first thousand years
 and more, was generally administer'd by Im-
 mersion: that is, by plunging the Person who
 was to be baptiz'd, almost naked, whether
 Man or Woman, under the Water. Which
 was a more perfect Representation of the (4)
 Death,

tamen propterea calumniandum est universæ Ecclesiæ, quod
 a jejuniis semper accipitur? Ex hoc enim placuit Spiritui
 Sancto, ut, in honorem tanti Sacramenti, in os Christiani
 prius Dominicum Corpus intraret, quam ceteri Cibi. Nam
 ideo PER UNIVERSUM ORBEM, mos iste servatur.
 — Salvator, quo vehementius commendaret Mysteriorum
 illius altitudinem, ultimum hoc voluit altius insigere
 cordibus & memoriæ Discipulorum, a quibus ad Passionem
 digressurus erat. Et ideo non præcepit, quo deinceps ordine
 sumeretur, ut Apostolis, per quos Ecclesias dispositurus erat,
 servaret hunc locum. S. Aug. Epist. liv. olim Epist.
 CXVIII. ad Januarium. (4) Rom. vi. v. 3. 4. 5.

Death, Burial, and Resurrection of Christ, and Chap. 3.
 what the Name of (5) *Baptism* did more pro- Quest. 9.
 perly signify. But *Pouring* Water on the bap-
 tiz'd Person, as it was the more decent; so it
 became the more general Custom in many
 Places since.

Thirdly, Tasting of Milk and Honey was an
 ancient Ceremony of Christian *Baptism*, men-
 tion'd by *Tertullian* and *S. Jerom*. But being
 only a Ceremony of Baptism, it was subject to
 the Authority of the Catholick Church, and
 has been wholly laid aside by her.

Fourthly, Whilst Paganism was the prevail-
 ing Religion of the Roman Empire, there was
 little or no Use of Pictures, or Images, in the
 Catholick Church. Nor was it fit, they should
 be frequently us'd, till Idolatry, and the Dan-
 ger of it, was extirpated. But to think, that
 this Danger still continues, has more of Af-
 fection, Superstition, and Pharisaical Zeal
 in it, I might say of stupidity, than of Chris-
 tian Prudence, Religion, and Charity.

Tenth QUESTION.

Are Protestants the whole Catholick Church?
Or, are they in Communion with it?

ANSW. **T**HEY grant, they are not the
whole Catholick Church. And
 in this (I presume) we may believe them. But
 whether they are so happy, as to be in it, or
 not

O 2

(5) *And in Catechism, in Catechism*

Chap. 3. not, is a different Question. In which, when
 Question the following Reasons are answer'd, I shall
 think myself mistaken.

First, The Catholick Church is only in *One Communion*, as was prov'd in Answer to the first and second Question of this Part. If therefore Protestants are not at present the *whole Catholick Church* upon Earth, they are no *Part* of it. For it is plain Fact, that no Society, besides that of Protestants, is in the Protestant Communion. The *Roman Church* is not in it. The *Greek* and *Russian Church* is not in it. *Eutychians* and *Nestorians* are not in it. And what other Christian Society is there in the World?

I might add, that Protestants themselves are not all in the *same Communion*: and therefore can not be a *Part* of the Catholick Church, which is so.

Secondly, The Catholick Church is always *in Being*, from its first Institution by Christ to the end of the World, as was prov'd in Answer to the third Question. But Protestants are not in *Communion* with any *Church*, which was always *in Being*, since our Saviour's Time. For what *Church* is that?

Thirdly, The Catholick Church is always a *visible and known Society* from our Saviour's Time to the end of the World, as was prov'd in Answer to the fourth Question. But Protestants are not in Communion with any Church, which was always a *visible and known Society*, since our Saviour's Time. For what *Church* can that be?

Fourthly, The Catholick Church is *always Orthodox*, even in the secondary Articles of Religion,

Religion, as was prov'd in Answer to the fifth Chap. 3. Question. But Protestants are not in Communion with any Church, which was *always Orthodox*, even in the secondary Articles of Religion, from its Institution by our B. Saviour, to the End of Time. For, pray, let that Church be nam'd.

Fifthly, The Catholick Church is always the Church of *all Nations*, in a moral Sense, as was shew'd in Answer to the fourth Question, *Proof the first*. But Protestants are not in Communion with any Church, which was *always* the Church of *all Nations*, or which was the Church of *any Nation*, before the Beginning of the Reformation. They are not therefore in Communion with the Catholick Church.

Sixthly, If Protestants are not in Communion with the *Apostles*, they are not in Communion with the *Catholick Church*. And, in the eighteenth Century, there is no other Way of being in Communion with the *Apostles*, but by being in that Church, which they built, which has in her Communion a continued Succession of *Pastors* and *Doctrine* from the *Apostles* to the present Time, as was prov'd in Answer to the fourteenth Question of the first Part.

Seventhly, It is an undeniable Fact, that in the year of Christ, one thousand five hundred, there were no *Protestants* known in any Part of the World. *England* then acknowledg'd the Pope's Supremacy in Spirituals, and had been in his Communion, from the first Conversion of our Saxon Ancestors to Christianity, that is, for the Space of almost nine hundred

Chap. 3. years. *Scotland, Ireland, France, Italy, Spain, Questio Portugal, Savoy, Denmark, Sweden, Holland, Flanders, Germany, Bohemia, Switzerland, Poland and Hungary*, own'd the Popes Supremacy, and had been in his Communion, from their first Conversion to Christianity. The *Roman Bishops* had then, according to Dr. (1) *Heylin's Computation*, challeng'd a Supremacy over all the Church, above eight hundred and ninety Years.

Luther began, in *Germany*, to preach against Indulgencies an. Chr. 1517, and, together with his Adherents, was excommunicated by Pope *Leo X.* an. 1520. Here the Protestant Sect began: But they took not the Name of *Protestants*, till the Year 1529. And after some Years, the Church of *England* follow'd their Example.

This was undeniably the Beginning of the Protestant Communion, or Society, in the Sixteenth Century. How then are they in Communion with the Church of all Ages since our Saviour's Time? Before their Separation from *Rome* (or of *Rome* from them; as they are pleas'd to call it) they were evidently a Part of the *Roman* Communion. And when they became a new rais'd Society; what ancients Society of Christians was there upon Earth, which receiv'd them into its Communion? *America* was then peopled by Infidels, and by some few Catholics. *Africa* was inhabited by Infidels. And no Christian Society could be found in *Asia* or *Europe*, which would admit Protestants into its Communion.

The

(1) *Cosmography*, Book 1. p. 91. an. 1669.

The *Vaudois* were then a new Sect, which Chap. 3.
began after the middle of the twelfth Centu- Questio
ry. But without renouncing the Principles of
their Sect, they neither did, nor could, re-
ceive Protestants into their Communion.

Much less would the *Nestorians*, the *Euty-
chians*, and *Semi-Eutychians*, or the *Greeks* do
it, who esteem'd Protestants no better, than
Hereticks, and Apostates. *Crusius* and *James
Andrew* (*Lutheran Divines of Tubingen*) sol-
licited the *Greeks*: But they soon found, that
the Attempt was vain, and impracticable.

The *Greeks* before the Greek Schism began,
had submitted, for many Ages, to the Pope's
Supremacy: And, long before *Luther's* Time,
had agreed with the Church in Communion
with *Rome* (in which Church *Luther*, and the
first *Protestants* were baptiz'd) that an unwrit-
ten Apostolical Tradition is of equal Autho-
rity with the written Word of God; that
there are seven Sacraments, Baptism, Confir-
mation, the B. Eucharist, Penance, Extreme
Unction, Holy Order, and Matrimony; that
Christ is really present in the Blessed Sacra-
ment, and that Bread and Wine are truly
and substantially chang'd into his Body,
and Blood; that the Holy Oblation on the
Altar is a Sacrifice of Mercy and Propitia-
tion, for the living and the dead; that the
Just, who before their Death had not fully sa-
tisfy'd for their Sins, are in a State of Suffer-
ing for a Time, and may be reliev'd by the
Prayers and Alms of the living; that it is
good and profitable to pray to the Blessed
Virgin *Mary*, and to the rest of the Saints;
that their Relicks ought to be honour'd; that

Chap. 3. Veneration and Respect is due to their Images; that Monastical Vows ought to be observ'd; that the Church Laws of fasting, &c. oblige Christians in Conscience.

And as all these Points of Doctrine were held unanimously, for many Ages before *Luther's* Time, not only by the Catholick Church, but also by the *Nestorians*, by the *Eutychians*, and *Semi-Eutychians*, by the *Greeks*, and *Russians*, and had been contain'd, for many Ages before the *Reformation*, in the necessary Terms of Catholick Communion: it is plain,

1st, That the Catholick Church did not exclude Protestants, by making *new Terms* of Communion.

2^{dly}, That if any hidden Protestants lurk'd in the Catholick Communion, before the Reformation, they could not be better than *Hypocrites*, that is, the worst of Villains. For how could a Protestant, without *Hypocrisy*, joyn in publick Prayers to Saints? How could he, without *Hypocrisy*, kneel or bow at the Elevation of the B. Sacrament? Is not adoring that, as God, which he judges to be only a Wafer, black and bare-fac'd *Idolatry*? And is a plain Protestant *Idolater* no Villain? Is it not *Hypocrisy*, for a Man to receive *Confirmation* in his Health, and *Extreme Unction* at his Death, as holy and religious Rites of divine Institution; when in his Heart he judges them to be no better, than Superstition, Abomination, and *Marks of the Beast*? And, if this hidden Protestant happen'd to be a Pastor or a Bishop; how many thousand Times, in his Life, must he have done that, which he himself judg'd, and (in the Protestant Language)



guage) knew to be *Idolatry*? How many Chsp. 3.
 millions of Times, must he, in matters of Quest 10
 Religion, have play'd the Sanctify'd *Hypocrite*?
 So that either there were no *Protestants* in the
 Christian World immediately before the Re-
 formation; or if there were any, they were
 the worst of Men. But I am willing to Sup-
 pose, that there were no such *Hypocrites*, either
 among the *Vaudois*, or in any other Christian
 Society. And he must utterly renounce com-
 mon Sense, who can perswade himself, that
 Men can, without *Hipocrisy*, pretend to be
 Members of any Christian Society, tho' they
 inwardly dissent from it in those Points of Do-
 ctrine, which are known to be the publick
Terms of Communion with it. Nor will our
 Adversaries, I suppose, think it worth their
 pains, to make a strict Inquiry after *Prote-*
stant Hypocrites, before the *Reformation*.

II. But are not *Protestants* still in *Commu-*
nion with the Church of *Rome*, in as much
 as they agree with her in some Points of Do-
 ctrine? To this I answer, that a Man must
 have little Hopes, and as little Desire, of Sal-
 vation, who dare venture it, upon such an
 Argument, or rather upon such a Quibble,
 as this.

For *first*, notwithstanding this Agreement,
Catholicks and *Protestants* are evidently in *sepa-*
rate Communions, and disagree in Matters of
 Revelation and Religion. And it was prov'd
 in Answer, to the first Question of this Part,
 “ that the Catholick Church neither is nor
 “ can be in separate Communions; as of Ca-
 “ tholicks, of *Protestants*, &c.

Secondly

Chap. 3. *Secondly*, The Catholick Church is, from
 Question our Saviour's Time, always in *Being*; it is
 always a *visible*, and *known* Society; it is al-
 ways, in a moral Sense, the Church of *all*
Nations; it is always *Orthodox*, both in the
 chief and in the secondary Articles of Reli-
 gion, as it was prov'd in Answer to the third,
 fourth, and fifth Question of this Part. For
 the *Catholick* Church, and the Church which
 is both *Universal* and *Orthodox*, are only dif-
 ferent Names of the very same Thing. If
 so, all those, who pretend to reform her Faith,
 are *Unorthodox*, and are no *Part* of her.

Thirdly, The Catholick Church has always
 excluded from her Society, not only those
 who dissented from her in the chief Articles
 of Religion, call'd *Fundamentals*, as the *Mar-*
cionites, the *Manichæans*, *Sabellians*, *Arians*,
Macedonians, *Nestorians*, and *Eutychians*; but
 also those, who dissented from her in the *Se-*
condary Articles of Religion, as the ancient
Montanists, the *Novatians*, the *Donatists*, and
 the *Apolinarians* of the fourth Century; or
 who even retain'd her whole Faith, but left her
 Communion, and were therefore call'd *Schif-*
maticks; Such as the Bishops of *Istria* were
 in the sixth Century, and the *Quartodecimans*,
 in the fourth. For the *Secondary Articles* of the
 Christian Revelation are as certainly reveal'd,
 as those, which are the most *Fundamental*.
 And it was somewhat too late, for Reformers
 in the sixteenth Century, to doubt, whether it
 belong'd to the Catholick Church to *judge*,
 what is or is not *reveal'd*, after She had always
 suppos'd it to be both her Right and her Duty,
 for fifteen hundred Years; and had practis'd
 it,

it, upon all Occasions, whenever the Faith, Chap. 3.
once deliver'd to the Saints, was call'd in Que-
 stion. *Questio*

Again, if She be always *the Communion of Saints*; if She be always *Orthodox* in stating the Terms of Communion, and always *Holy*; *Schismaticks*, and *Hereticks*, are equally inexcusable.

Fourthly, If Protestants are still in Communion with the Church of *Rome*, because they agree with her in some Points of Doctrine; these Consequences are undeniable:

1st. That all *Christians*, who are, or ever were, are and were Members of the Catholick Church. Because they all agreed with her in this, that they believ'd in Christ. So that *Valentinus* with his thirty Male and female Deities, *Marcion* who blasphem'd the Creator, *Manichæus* with his Heathen and Hellish System, and all the Hereticks, who are either mention'd by *Theodoret*, by *S. Augustin*, by *S. Epiphanius*, or by *St. Irenæus*, or whom *St. Paul* deliver'd to Satan, (2) were in the Holy Catholick Communion: even those, whom *St. John* calls (3) ANTICHRISTS, who *went out from us*, says he, *but were not of us; for, if they had been of us, they would no doubt have continued with us.*

2dly, That all *Jews* and *Turks* are in the Catholick Communion. Because they believe in God: and the *Jews* receive one half of the Bible.

3dly, That all who believe a Deity, are in the Catholick Church. So that *Pagans*, tho' they

(2) 1 Tim. i. v. 20. (3) 1 Jo. ii. v. 18, 19, 22, 1. Jo. iv. v. 3. 2 Jo. v. 7.

Chap. 3. they adore many Gods, will not be excluded
 Questio from it.

4thly, That profess'd *Atbeists* must also have a Place in the Ark. For *Atbeism* does not hinder them from agreeing with us in some Parts of the *Cbristian Revelation*, in which Manners are concern'd : as *Do, as you would be done by : you shall not Steal, &c.* Is not this a noble *Invention*, which is able to bring all *Mankind* at once into the Catholick Church, without either Preaching, or Praying ?

III. Some Divines of the Church of *England* think, or at least say, that we injure that Church by Affirming, that She is in a *new-rai's'd* Communion. Because She was a *National Church* both before and after the Reformation ; and *reform'd her Self* in a canonical and regular manner.

ANSWER, She was a *National Church* both before and since the Reformation. But that She reform'd herself, is not so clear. The *English* Reformation was begun by K. *Henry* the VIIIth. and his Parliament. It was carried on by the Authority of a Minor, King *Edward* the VIth. and his Parliament. And all the World knows, that it was finish'd by Q. *Elizabeth*, and her Parliament, in the first Years of her Reign. Now we are not to learn, *first*, that Acts of Parliament are not Acts of the *Church*, but Acts of the *State*. *Secondly*, that unless the *King* or *Queen*, and *Parliament* be the Church of *England* ; she did not reform her self, but was reform'd by the *State*. She did not even consent to the Reformation, till it was not safe to oppose it ; as I have [4] shew'd
 elsewhere

[4] *Modern Controversy*, pag. 50.

elsewhere. K. Henry forc'd his Clergy to Chap. 3. comply. That the Clergy, under the Reign of *Quest 10* K. Edward the VIth. oppos'd the Reformation, appears by several [5] Instances from Dr. *Stillingfleet*, Dr. *Heylin*, Bishop *Ridley*, Mr. *Fuller*, and *Fox*. Queen *Elizabeth's* [6] first Parliament gave her Power to reform the Nation. But all the Bishops oppos'd the Act. And all but one, whom *Cambden* call's *the Calamity of his See*, were depos'd by the Queen. The Convocation and both the Universities remonstrated against her Reformation. Of which we have in Mr. [7] *Fuller*, an authentick Copy, taken from the publick Register.

IV. But, whatever the *English* Reformation was; doubtless, it was not very *Canonical*.

First, Because Church work ought to be done by Church-men.

Secondly, Because we have no Instance, in fifteen hundred years, of any Nation reforming in itself, by State or Church-Laws, the Catholick Faith, without Heresy or Schism.

V. But as long as we are allow'd to say, that White is White, that Black is Black, and that the Sun shines when we see it; we must beg Leave to say, that the Church of *England* is in a *new-raisd Communion*, or in a Communion which began since the End [8] of the eleventh or fifteenth Century. For let the Number of Christian Societies or Communions be what

[5] Ibid. p. 53. 54. [6] Ibid. p. 55. 56. 57. [7] Lib. ix. pag. 54. [8] I might say, of the fifteenth. For the Church of *England* does not pretend to have imbrac'd the Communion of the *Papists*, and so to have been in the twelfth Century.

Chap. 3. what you please when those Centuries ended,
 Quest 10 as first, *Catholicks*, secondly, *Nestorians*, thirdly,
 ~~~~~ *Eutychians*, fourthly, *Greeks* and *Russians*, &c.  
 the Number of Societies or Communions in  
 Christendom can not be increas'd, but there  
 must be a Communion added. And if this  
 be not a *new rais'd Communion*; there were  
 never any such in Christendom. For *James*  
*Nailor* and his *Quakers* were Men, before  
 they were *Quakers*: And *Quakers* are still in  
 Communion with themselves. The *Anabap-*  
*tists* were Men, before they were *Anabaptists*;  
 and are still in Communion with themselves.  
 The *Lutherans* were Men, before they were  
*Lutherans*: and are still in Communion with  
 themselves. So were the *Eutychians*, the  
*Nestorians*, the *Pelagians*, the *Arians*, the *No-*  
*vations*, the *Montanists*, and all other Sects.  
 If then the Church of *England* is not in a  
 new-rais'd Communion, because She did not  
 separate from her self, but only from the  
 Church in Communion with *Rome*; whe-  
 ther her Doctrine be true or false, there was  
 never any new Communion in Christendom.  
 If She is only in Communion with herself; her  
 Communion began in the 16th Century, under  
 the reforming Reigns, when She increas'd the  
 Number of Societies and Communions in Chri-  
 stendom. If She is in Communion with Prote-  
 stants somewhat more ancient than herself,  
 as with the *Lutherans*, for Example; her  
 Communion began an. Chr. 1520, when *Lu-*  
*ther* and his Associates increas'd the Number,  
 then present, of Societies and Communions in  
 Christendom. For whether *Luther's* Doctrine  
 was true or false, this Fact is unquestionable;  
 VI. But

VI. But will not the Church of *England* be Chap. 3.  
offended at the Freedom, with which this mat- Quest 10  
ter is treated ?

ANSWER, Had I imagin'd it ; I had never attempted this Subject. But this Church, in Disputes of Religion, in which her Honour is concern'd, only requires two Things, which are extremely reasonable. The *first* is, that She be us'd with all the Respect and good Manners, which the Matter will bear.

The *second* is, that neither Passion nor Zeal load her with unnecessary Reproaches. For one of the most eloquent of her Pastors tells us, in the Words which I have prefix'd to this Treatise, that She neither forbids nor fears a free and impartial Examination of her Doctrine and Religion. She even glories in allowing this Freedom to her Adversaries : and therefore cannot be offended by it.

## Eleventh QUESTION.

*Were the Vaudois, or poor Men of Lions, the whole Catholick Church ? Or, were they in Communion with it, since their Separation from Rome ?*

ANSW. **T**HE singular Esteem, which some Protestants have for the *Vaudois*, occasion'd this Question, which otherwise might seem very impertinent. The *Vaudois* began about the Year, 1160. Their Author was *Peter Waldo*, a rich Man of *Lions*, from whom they were call'd *Waldenses*, and by corruption

Chap. 3. ruption, as Dr. [1] *Heylin* observēs, *Vau-*  
*Quest II dois.*



WALDO, says the Doctor, was THE BEGINNER OF THIS REFORMATION, a wealthy Citizen of *Lions*; about the Time of Frederick Barbarossa Emperor of Germany. This Emperor was Frederick the first, who reign'd from the year of Christ 1152; till 1190.

And, since we do not find in History, that the *Vaudois*, when separated from *Rome*, imbrac'd the Communion of any Church more ancient than themselves; 'tis evident, that they neither were the Church of all Ages since our Saviour's Time, nor in Communion with it: And that the Reformation of the *Vaudois* was as much unknown in the Year eleven hundred and fifty, as the Protestant Reformation was in the year fifteen hundred.

I need not here confute the wretched Mistake of some, who, as [2] *Reinerius*, a Dominican of the thirteenth Age, tells us, plac'd the Sect of the *Vaudois* in the Beginning of the fourth Century, and even in the Time of the Apostles; since Dr. *Heylin* has done it for me.

II. The *Vaudois*, in their first Rise, as Monsieur [3] *du Pin* says of them, were not guilty of any great Errors. They were then rather an Association, than a Sect. Their Profession was Poverty, tho' they spoke very disrespectfully

[1] *Cosmogr. L. 1. p. 193.* [2] *Inter omnes has Sectas — non est perniciosior Ecclesie, quam Leonistarum. — Aliqui enim dicunt, quod duraverit a tempore Silvestri, aliqui a tempore Apostolorum. Rein. L. de Hæreticis. Cap. iv. [3] Cens. xiii. p. 147 in the English Translation.*

respectfully of the Clergy : And if they held Chap. 3.  
any Errors, they were not publickly known. Quest. 11  
It was perhaps for their Disrespect to the Cler-  
gy, and because they pretended to wear a par-  
ticular Habit, and to be a Religious Order with-  
out the Approbation of the Holy See, that  
Pope *Lucius* the third, who sat in *S. Peter's*  
Chair from the Year of Christ 1181, to 1185,  
call'd them (4) *Hereticks*. However they ap-  
ply'd themselves to Pope *Innocent* the third,  
an. 1212, and desir'd him to approve their  
Institute, as *Conrad* Abbot of *Ursperg*, who  
then saw them at *Rome*, testifies. And it is  
remarkable, that the Pope neither objected to  
them *Heresy* nor *Schism*: But dislik'd their  
*Dress* and their Mien, and approv'd *S. Fran-*  
*cis's* Order in their stead. So that what the  
Abbot calls a (5) SECT, was then no more than  
an ASSOCIATION, or an Order only. After  
this the *Vaudois* fell openly into *Schism*: And as  
*Schism* easily leads Men farther, they adopted  
many of those Principles, which *Protestants*  
have since imbrac'd. But they were Unortho-  
dox too upon other Accounts.

1st. They held, that (6) *Pastors*, whose  
Life is irregular, can neither consecrate the B.  
Sacrament, nor give *Absolution*.

P

2dly,

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(4) Quos *Lucius* Papa quondam hæreticos scribebat,  
eo quod superstitiosa dogmata & observationes in eis re-  
perirentur, inquit *Conradus Ursperg.* ad an. 1212.

(5) Et hi petebant sectam suam a sede Apostolica con-  
firmari, & privilegiari — At Dominus Papa quædam  
superstitiosa in conversatione ipsorum eisdem objecit, vide-  
licet quod calcios desuper pedem præcidebant. *Conradus* ad  
an. 1212. (6) Dicunt, quod sacerdotes in mortali non  
possint conficere — Quod nullus possit absolvi a malo  
sacerdote. *Reinerus, Lib. de Hær. cap. v.*



Chap. 3. 2dly, that (7) *Malefactors ought not to be put*  
*Quest 11 to Death* : and that *all Princes and Judges are*  
 ~~~~~ *damn'd for this Crime.*

3dly, That (8) *to take an Oath is always a*
deadly Sin.

4thly, That (9) *All Pastors are oblig'd to*
Poverty, and to renounce their Estates.

5thly, That Christians (10) *ought not to pay*
Tiibes.

6thly, That *any of the Vaudois, for need,*
 (11) *provided he wear Sandals, may consecrate*
the B. Sacrament.

III. The *Vaudois*, when in Power, were
 fierce and turbulent enough ; As Dr. *Heylin's*
Account of them shews. *Lions*, says he in
 his (12) *Cosmography*, *proving no safe Place*
for them, they retir'd into the more desert parts
of Languedoc: and spreading on the Banks of
the River Alby, obtain'd the Name of Albi-
geneses.

Supported by the two last Earls of Tholouse,
they became very masterful and insolent: in so much
that they murder'd Trincanel their Viscount in
Beziers, and dash'd out the Teeth of their Bi-
shop, who had taken Sanctuary in S. Magda-
lene's Church, one of the Churches of that City.
Forty years after which high Out-rage, the di-
vine Providence gave them over to the hand of
the

(7) *Dicunt quod omnes Principes & Judices damnantur: & dicunt Maleficos non damnandos. Ibid. (8) Dicunt quod omne Juramentum sit mortale peccatum. Ib. (9) Pilichdorf, Reiner, &c. (10) Reiner, Ebrard de Bethunia, Cap. x. & Claudius Seyfellus. (11) dummodo haberet Sandalia, Petrus Vallium Cernai (12) L. 1. p. 193.*

*the Croisadas, under the Conduct of the French Chap. 3.
Kings, and of many other noble Adventurers, Quest 11
who sacrific'd them in the self-same Church,
wherein they had spill'd the Blood of others. A-
bout the Year 1250, they were almost rooted out
of that Country also. The Remnants of them,
being better'd (if you believe the Doctor) by this
Affliction, betook themselves unto the Mountains,
lying betwixt Dauphine, Provence, Piemont,
and Savoy.*

Concerning their Religion, Dr. Heylin says,
*it may not be deny'd, but that amongst some good
Wheat, there were many Tares. And, I look
not on these Men and their Congregations, as
Founders of the Protestant Church, or OF THE
SAME CHURCH WITH THEM, as I see some
do.*

IV. But in one or two Things the Doctor
was mistaken. 1st. in attributing to *Waldo* the
Errors of his Sect. 2dly, in making him to
except against the Subtraction of the Cup in the
Blessed Sacrament. And if his Sect had done
it, it was no more, than might have been ex-
pected from such illiterate and perverse Men.
But neither *Reinerus*, who flourish'd in the mid-
dle of the thirteenth Century, nor *Pilichdorf*,
who writ a hundred years after him, take no-
tice of any Disagreement, which the *Vaudois*
then had with the Roman Church on that
Subject.

V. Among other wicked Branches of the
Vaudois, mention'd by *Reinerus*, one was that
of the *Cathari*, or *Manichæans* of the thir-
teenth Age. The Dissenters call'd *Albigenses*
(from the Town *Alby*, seated on the River *Al-*
by

Chap. 3. by in *Languedoc*) were of this Kind: who
 Quest. I spread themselves in *Languedoc*, *Provence*,
Daulphine, and *Arragon*. And we must ei-
 ther deny the whole History of the thirteenth
 Century, or we must grant, that these were
Manichæans. Yet Mr. *Whiston*, in his Essay
 on the *Apocalypse*, printed in the Year 1706,
 is not afraid to make (13) the two Witnesses,
 who shall prophecy a thousand two hundred and
 threescore Days, cover'd in Sack-cloth Apoc. xi.
 v. 3, to be the *Waldenses* and *Albigenses*, pro-
 phecying in Sack-cloth the whole one thousand two
 hundred and sixty Years of the Reign of the An-
 tichristian Powers, till the Year (14) of Christ
 1686, when they were Slain, in the Prophe-
 tick Style, by *Savoy* and *French* Troops, but
 restor'd to their former Habitations an. 1690.
 So impertinently wicked will some Men be,
 who pretend to Learning! How the *Vaudois*
 were turn'd into *Sacramentarians*, and then in-
 to *Calvinists*, Monsieur *Du Pin* tells us. This
Sett, says (15) he, increas'd very much in the
 thirteenth Century, in Spite of the *Inquisitors*,
 and spread it self in *Arragon* and in the vallies
 of *Piemont*, where it has remain'd, still holding
 the same *Maxims*, till it was united in the Year
 1530 with *Oecolampadius* and the other Sa-
 cramentarians, to whom the *Vaudois* sent *Peter*
Mason and *George Morel*, who enter'd into a
Treaty with *Oecolampadius*, and *Martin Bu-*
 cer.

(13) p. 204, 207. (14) By this Calculation, the An-
 tichristian Reign and the Sett of the *Waldenses* and
Albigenses, must have begun an. Chr. 426. So that the
 3d. and 4th general Council was held in the Reign of
 Antichrist. (15) Cent. xiii. p. 149.

cer. *These two latter propos'd to them the Rejection of several of their Errors, by acknowledging, that " a Christian might Swear lawfully, and " exercise the Office of a Magistrate ; that " the Ministers might possess something de " proprio ; that one might punish Malefactors with Death ; that wicked Ministers " might administer the Sacraments, &c."* And they engag'd them to maintain others, which they had never maintain'd before ; particularly, that the Body of Jesus Christ is not in the Eucharist ; and that there was no Necessity of Confessing their Sins ; a Doctrine, which till then the Vaudois never openly oppos'd. However, notwithstanding this Union, most of the Vaudois persisted still in their old Principles, till Necessity forc'd them in the Year 1630, to take the Calvinists for their Pastors. Thus Du Pin.

VL The Vaudois were but little esteem'd, and even overlook'd by many of the first English Protestants. Mr. Chillingworth grants, that, before the Reformation, (16) all the visible Churches in the World had degenerated from the Purity of the Gospel of Christ.

Mr. Perkins, in his *Exposition of the Creed* p. 400, says, that for the Space of many hundred Years, before the Reformation, an universal Apostacy over-spread the whole Face of the Earth.

The Homily-Book, which the Church of England in her 35th Article approves, as containing godly, and wholefom Doctrine, and necessary for these Times, and which She desires may be read in Churches diligently and distinctly,

P 3

ly,

Chap. 3. ly, says, that (17) *Laity and Clergy, Learned*
Quest 12 and Unlearned, all Ages, Sects, and Degrees of
 Men, Women, and Children of WHOLE CHRISTENDOM have been at once drown'd in abominable Idolatry, for the Space of EIGHT HUNDRED YEARS AND MORE. And it is now Time to leave *Waldo*, and his Associate Beggars.

Twelfth QUESTION.

Did the Greeks, before their Schism, own the Pope's Supremacy?

ANSWER, **T**HEY did. The *Greek Schism* was begun, after the middle of the ninth Century, by *Photius*, the most learned, as well as the most villanous, Man of his Age, who was wicked enough to usurp the See of *Constantinople*, an. 858, whilst its Bishop *S. Ignatius* was living. And when the Pope excommunicated him for it, he maintain'd his Usurpation by Schism, an. 863, 864. But this Schism was not of any long Continuance : for it almost died with *Photius*. After near two hundred Years, *Michael Cerularius*, Bishop of *Constantinople*, was more Successful in renewing it, an. 1053. But the *Greeks*, long before this, had own'd the Pope's Supremacy,

First, The General and great Council at *Calcedon* an. 451, of five hundred and twenty
 Pre-

(17) *Homily against Peril of Idolatry. Part 3d. p.*
251. an. 1687.

Prelates, in the Relation of their Transactions Chap. 3.
to S. Leo, says : (1) For, if where two or three Quest 12
are assembled in his Name, Christ has promis'd
to be there in the midst of them ; how much more
especially was he with five hundred and twenty
Bishops, — over whom you were set, as A
HEAD OVER THE MEMBERS, in those who re-
presented your Place.

They add, concerning Dioscorus, the wicked
Bishop of Alexandria, (2) Moreover, be let his
Madness even loose against him, WHO WAS BY
OUR SAVIOUR INTRUSTED WITH THE CARE OF
THE VINEYARD, that is, against your Holiness.

They conclude in this Manner : (3) We de-
sire you to honour our Judgment with your De-
crees. And as we have justly agreed WITH OUR
HEAD : So may your Highness grant TO US
YOUR CHILDREN that which is fitting.

These words shew us, what the Oriental
Bishops, assembled at Constantinople an. 382.
(which was the Year after the second general
Council) meant, when writing to the Western
Bishops, and chiefly to Pope Damasus, they

P 4

thank'd

(1) Ἐι γὰρ ὅπου εἰσὶ δύο ἢ τρεῖς συνηγμένοι εἰς τὸ αὐτὸ
ὄνομα, ἔκει ἔστι εἶναι ἐν μέσῳ αὐτῶν πύον παρ' πεντακο-
σίους ἔκαστον ἱερέας τὴν οἰκείωσιν ἐπεδείκνυτο. . . . ὧν σὺ
μὲν, ὡς κεφαλὴ μελῶν, ἡγούμενος, ἐν τοῖς τὴν σὴν τάξιν
ἐπὶ χροσ, τὴν ἔννοιαν ἐπιδεικνύμενος, In Relatione ad Leo-
nem Papam. T. 4. Conc. Lab. p. 834. D. E. (2) Ἐπ' αὐ-
τῷ αὐτῷ τῷ τῆς ἀμπέλου τὴν σουλανήν, παρὰ τῷ Σωτή-
ρι, ἐπιτετραμμένῃ, τὴν μανίαν ἐξέτεινε, λέγομεν δὴ, τῆς
σῆς ὁσιότητος, p. 835. A. B. (3) παρακαλούμεν τοῖνον,
ἡμῶν καὶ ταῖς σαῖς ψήφοις τὴν κρίσιν. ὥσπερ ἡμεῖς τῇ
κεφαλῇ τὴν ἐν τοῖς καλοῖς συμφωνίαν εἰσπνεύσαμεν,
ὥτω καὶ ἡ κορυφὴ τοῖς παισὶ ἀναπληρώσει τὸ πρέπον, p. 838.
D. E.

Chap. 3. thank'd him (4) for calling them, AS HIS OWN
 Quest 12 MEMBERS, to the Council then held at *Rome* :
 And why Pope *Damasus*, in the Inscription of
 his Letter to them, calls them twice, his (5)
 MOST HONOURABLE CHILDREN.

They also give us the Reason, why, in the
 general Council held at *Ephesus* an. 431, no one
 in the Council contradicted the Pope's Legate,
 when he call'd S. *Peter* THE (6) HEAD of the
Apostles, Pope *Celestin* (who was then at *Rome*)
 (7) THE HEAD of the Council.

Secondly, *Photius*, in his Letters to Pope
Nicolas the first, as well as in his Synods, is
 very Zealous, that the *Seventh* general Coun-
 cil, held at *Nicea* an. 787, may be esteem'd (as
 indeed it is) of equal Authority with the other
 Six:

Now, in the second Action of this Council,
 the Letters of Pope *Hadrian* the first were
 read with Applause. In which he affirms, that
 his See (8) is THE HEAD OF THE WHOLE CHURCH.
 That it has (9) a distinguishing Primacy over the
Earth, and is THE HEAD OF THE WHOLE CHURCH
 OF GOD. So that S. (10) *Peter* always was, and
 is still Supreme.

Thirdly,

(4) Ἡμεῖς ὡς οἰκῶν μέλη προσκαλέσασθε. Tom. 2.
 Conc. p. 962. C. D. (5) υἱοὶ πρῶτατοι Ibid. p. 866.
 F. p. 867 D. E. (6) Πέτρος ὁ ἄρχηγος καὶ κεφαλὴ τῶν
 Ἀποστόλων, Að. 3 p. 625. A. B. Tom. 3. (7) Ἀγα-
 θωσκομένων ὑμῶν τῶν γεγενημένων τῷ ἀγίῳ καὶ μακαρίῳ πα-
 τρὶ ἡμῶν, τῷ ἀγαθῷ μέλει, τῷ ἀγίῳ κεφαλῇ, ταῖς ἀγαθαῖς ἐκβο-
 ῆσιν ἐννοήσας, Að. 2. p. 620. B. (8) Τὸ ἡμετέρον
 ἀποστολικὸν θεῖον, ὅστις ἐστὶ κεφαλὴ πάντων ἐκκλησιῶν
 τοῦ θεοῦ, Epist. ad Taras. T. 7. Conc. p. 125 D. E.
 (9) οὗ ἐστὶ Πέτρος . . . ὅς ἐστι θεῖος εἰς πᾶσαν τὴν ἐκκλησί-
 αμν πρωτεύων διαλάμπων, καὶ κεφαλὴ πάντων τῶν ἐκκλησιῶν
 τοῦ θεοῦ ὑπάρχων, Ibid. (10) τῷ τῷ κυρίῳ προστάγματι
 ποιμαίνων τὴν ἐκκλησίαν, . . . ἐκείνου πάντοτε, καὶ κρεί-
 στήν ἀρχόν. Ibid.

Thirdly, Dr. (11) *Heylin* confesses, that the Chap. 3. Bishops of *Rome*, from Pope *Boniface* the third Quest 12 an. 606, have *challeng'd a Supremacy OVER ALL THE CHURCH*. This indeed is true : But he dates the *Supremacy* too low. For Pope *Boniface* never pretended to a more extensive Power, than he had practis'd who writ with so much Zeal against the Title of *Oecumenical Patriarch* : I mean his next Predecessor, but one, the humble S. *Gregory*, who died in the Year 604, and whom Dr. *Barrow* calls (12) *a prudent, meek and holy Man*.

However Doctor *Heylin's* Account shews Sufficiently, that the *Greeks* had submitted to the Pope's Supremacy, long before their separation from *Rome*. For *Photius's* Schism began not, till after the Year 860 : that is, not till above two hundred and fifty Years after the Death of Pope *Boniface* the III. So that the *Greeks*, even in the Protestant System, had communicated with the Pope, as Head of the Church, above two hundred and fifty Years before their Schism. And during this Time, the *Greeks* and *Latins* had met in the Sixth and Seventh general Council : in the Sixth at *Constantinople* an. 680, and in the Seventh at *Nicea* an. 787 ; when the Pope according to Dr. *Heylin*, had assum'd a *Supremacy over the whole Church* above a hundred and fourscore Years. Yet of this the *Greeks* make no Complaints, either in the said general Councils, or in the eighth ; which was held against *Photius* at *Constantinople*, an. 869.

Fourthly,

(11) *Cosmogr. Lib. I. p. 91.* (12) *Supremacy p. 18.*

Chap. 3. *Fourthly*, As no Reformer was ever more
 Quest¹² vers'd in Antiquity than *Photius*, so no one
 had ever a greater spleen against the Pope,
 than he. We might therefore reasonably expect, if what our Adversaries tell us be true, that the *Supremacy* of the Roman See is *manifest Usurpation, without any Ground in Antiquity*, that it was the chief Cause of *Photius's* Schism. But it was so far from being the chief Cause of the Rupture, that it had no Influence at all upon it. Later *Greeks* indeed deny the Pope's Supremacy (for when will Rebels own the Authority, from which they revolt ?) but neither *Photius* nor *Cerularius* excepted against it, in any of all the trifling Objections, by which they endeavour'd to justify their Reformation.

Photius, in a circular (13) Letter to the Eastern Patriarchs an. 866, to draw them into Schism with him, accuses the Latins of these five *Errors*, as he calls them :

- 1st. That they fast on Saturdays.
- 2dly, That they eat milk, cheese, and butter, in the first Week of Lent.
- 3dly, That, with them, marry'd Men, after they have receiv'd H. Orders, are not permitted to use their Wives. (*Photius* says, they affronted the Greeks for having a contrary Discipline. But this was his Fiction only.)
- 4thly. That their Bishops re-anoint those, who had been confirm'd by Priests.
- 5thly, That they have corrupted the Creed, by saying, that the H. Spirit proceeds from the Father *and the Son*.

Cerula-

(13) *Apud Baron. ad an. 863, §. 34. &c.*

Cerularius attempted to renew the Schism Chap. 3. an. 1053, by a (14) Letter, written in his own Name, and in that of the Arch-Bishop of *Bulgaria*, to the Bishop of *Trani* in *Apulia*. In this (to remove from himself the Guilt) he charges the Latins with these four *Errors* :

1st, That in consecrating the B. Sacrament, they make use of *unleaven'd Bread*.

2dly, That they fast on the *Saturdays* in Lent.

3dly, That they eat the *Blood* of Beasts, and of things Strangled.

4thly, That they do not Sing *Allelujab* in Lent.

Soon after, writing to (15) *Peter* the Patriarch of *Antioch*, he carry'd on his Accusation to the following Articles :

1st. That they consecrate *unleaven'd Bread*.

2dly. That they eat Things *strangled*.

3dly. That they *shave their Beards*.

4thly. That they fast on *Saturdays*.

5thly. That they *eat unclean Things*.

6thly. That their *Monks eat Flesh and Bacon*.

7thly. That they do not keep the first and last *Week* of Lent, as the Greeks do.

8thly. That they say in the Creed, *the Holy Spirit proceeds from the Father and the Son*.

9thly. That in the Mass they utter *some Words* aloud, which the Greeks do not.

10thly, That their Priests are not permitted the Use of *Marriage*.

11thly,

(14) *Apud Baron. an. 1053. §. 23. &c.* (15) *Apud Baron. an. 1054. §. 28. &c.*

Chap. 3. 11thly, That two *Brothers* marry two
 Quest 12 *Sisters*.

12thly. That, at the Communion, in the
 the Mass, they give the *Pax*.

13thly. That their Bishops wear *Rings*, and
 that they fight in the *Wars*.

14thly, That they baptize with one *Immer-*
sion only, and make use of *Salt*.

15thly, That, instead of saying with S:
Paul, 1 Cor. v. v. 6, *a little Leaven leavens*
the whole Heap, they say, *a little Leaven cor-*
rupts the whole Heap.

16thly, That *some of them do not honour the*
Relicks of Saints, nor Holy Images.

17thly, That *among the Saints they do not*
reckon S. Basil, and S. Chrysostom: nor do they
allow their Doctrine.

When *Cerularius* writ this, the Bishops of
Rome had, in the Protestant System, chal-
 leng'd a Supremacy over the whole Church
 above four hundred and forty Years. Why
 then was not this mention'd, if it was, what
 our Adversaries take it to be, *a groundless and*
wicked Usurpation, against the Right of all
 Christian Bishops? Had the *Greeks* no Regard
 to their greatest and dearest Privileges? was
 not four Centuries and a half sufficient to awa-
 ken their Concern? And was not the Pope's
Supremacy, if illegal and tyrannical, as forcible
 an Argument to separate the Eastern Pa-
 triarchs from Communion with *Rome*, as that
 the Latins shave their *Beards*; that their Bi-
 shops wear *Rings*, that they give the *Pax*;
 that they do not dip a Child *thrice* in Baptism,
 and that they put *Salt* into its Mouth; that
 their Monks eat *Bacon*; that they speak some
 words

words *aloud* in the Mass, which the Greeks Chap. 3.
 whisper ; that they fasted on *Saturdays* ; that Quest 12
 they keep not *Lent* so strictly as the *Greeks* do ;
 that they have a different Reading on 1 Cor.
 v. v. 6. that they have too little Respect for
Relicks, for *holy Images*, and for the Saints
 themselves, as S. *Chrysostom*, and S. *Basil* ; or
 that they eat *Larks* ? I say, if *Cerularius* had
 been a Protestant, and had writ to Men of
 Protestant Principles, would he not have in-
 sisted on the *Antichristian Doctrine* of the
 Pope's *Supremacy*, rather than on these Tri-
 fles ?

And I cannot but observe, that both he and
Photius were fairly put in mind of the *Supre-*
macy. Pope *Nicolas* the first, writing to *Pho-*
tius before the Schism, on the 18th of *March*
 (an. 861-2) tells him, that (16) *all the Faithful*
have Recourse to the Holy Roman See, which is
 THE HEAD OF THE WHOLE CHURCH. (17) And
 a little after : *For it is evident, says he, that the*
Holy Roman See is by S. Peter Prince of the
Apostles (who received his Primacy from the
Mouth of Christ) THE HEAD OF THE WHOLE
 CHURCH.

Cer-

(16) *Et quia universitas credentium ab hac Sancta*
Romana Ecclesia, quæ caput omnium est Ecclesiarum, doc-
trinam exquirat, &c. Nic. 1. Epist. vi. Tom. viii.
 Conc. Labb. p. 283. C. (17) *Constat enim Sanctam*
Romanam Ecclesiam, per B. Petrum Principem Apostolo-
rum, qui dominico ore primatum Ecclesiarum susci-
pere promeruit, omnium Ecclesiarum Caput esse, I-
 bid. D.

Chap. 3. *Cerularius* had scarce sent his peevish Letter to the Bishop of *Trani*, when the Affairs of the Greek Empire oblig'd him to write a Submissive Letter to Pope *Leo ix.* In which however he has this Expression, that if one Church, to wit, that of Rome, will communicate with me; I will take Care, that the universal Church shall communicate with the Pope.

To this the Pope answer'd, (18) *What a monstrous saying is this? Has the Roman Church, which is the Head and Mother of Churches, no Members, no Daughters? How then can she be call'd a Head, or a Mother? — The Roman Church is so far from being alone, or, as you think, one; that what Part of the World soever dissents proudly from Her, is not to be call'd A CHURCH, but NO CHURCH AT ALL, being rather a Mock-Assembly of Hereticks, a Conventicle of Schismaticks, and a Synagogue of Satan.* This Letter of the Pope was dated in January an. 1053-4.

In a Letter, writ at the same Time, to the Greek Emperor, he tells him, that (19) *Rome*
is

(18) *Quid hoc monstri est, Frater carissime? Romana Ecclesia, Caput & Mater Ecclesiarum, Membra, & Filias non habet? — Romana Ecclesia adeo non est sola, vel sicut tu putas una, ut in toto orbo terrarum quaecumque Natio dissentit superbe ab ea, non sit jam dicenda vel habenda Ecclesia aliqua, sed omnino nulla: quin potius Conciliabulum Hereticorum, Conventiculum Schismaticorum, & Synagoga Satanae.* Leo. ix. Epist. vi. ad Mich. Cerularium. Tom. ix. Conc. Labb. pag. 980. C. (19) *quod (caput) Christi vox praelulit, & praeeminere voluit universis, & subsequens Ecclesiae pietas & generalis sanctorum Patrum consensus jugiter haecenas celebravit.* Leo ix. Epist. vii. p. 981. E.

is the Head of the Church, to which the Voice of Christ gave a Pre-eminence ABOVE ALL THE REST, which the subsequent Piety of the Church, and the unanimous Consent of the Holy Fathers has at all Times hitherto seconded.

Chap. 3.
Quest 12

Cerularius, in his Letter above quoted to *Peter* the Patriarch of *Antioch*, mentions the Legates, by whom these Letters were sent. Which shews us, that they were deliver'd at *Constantinople*, before that Letter was writ.

These two Facts therefore are certain. 1st: that the *Greeks* long before their *Schism*, own'd the Pope's Supremacy. 2^{dly}, that they had no Thoughts of calling it in Question, when their *Schism* first began.

Thirteenth QUESTION.

Did the Bishops of Rome, before Boniface the third, challenge a Supremacy in Spirituals, over the whole Church?

ANSWER. **T**HEY did. For *Dr. Heylin's* (1) System, in this, is not defensible. He grants, that Pope *Boniface iii.* an. 606, and all his Successors after him, have asserted this Supremacy: But denies it of all his Predecessors. But if the great and general Council of *Calcedon*, acknowledg'd it, an. 451, in the Bishop of *Rome*, as we have seen in the last Question; it is certain, that the Bishops

(1) *Chronol. L. 1. p. 91.*

Chap. 3. Bishops of that See challeng'd that Privilege
Quest 13 long before Pope *Boniface* the third.



II. At present I shall instance only in these :
in S. *Boniface* the first, in S. *Celestin* the first,
in the great S. *Leo*, in *Gelasius*, in *Anastatius*
the Second, in *Symmachus*, in *Hormisdas*, in
Boniface the second, in *John* the second, in
Pelagius the second, and in S. *Gregory* the
Great.

III. 1. S. *Boniface* the first, writing to the
Bishops of *Thessalia*, an. 422 which was the
last of his Pontificate, says, that (2) *Christ*
gave all things to S. *Peter* : And that it is cer-
tain, that the Roman See is THE HEAD OF
THE WHOLE CHURCH ; from which See
whoever separates himself, bids adieu to *Christia-*
nity, by entering into another Communion. He
adds that the Roman See, by reason of its
SUPREMACY, has a Power to receive and re-
dress all just Complaints.

2dly, S. *Celestin*, his Successor, affirms, that
(3) the Bishops of *Rome* are oblig'd in particu-
lar to take Care of all the Faithful, because
Christ

(2) *Nicana Synodi non aliud precepta testantur : adeo
ut non aliquid super eum ausa sit constituere, cum videret
nihil supra meritum suum posse conferri : omnia deniq; hinc
noverat Domini sermone concessa. Hanc ergo Ecclesiis toto
Orbe diffusis velut Caput suorum certum est esse Membro-
rum : a qua se quisquis abscidit, sit Christiana Religiois
extorris, cum in eadem non coeperit esse compage — Ideo
tenet sedes Apostolica Principatum, ut querelas omnium licen-
tes acceptet. T. 4. Conc. Lab. p. 1706. Vide. p. 1705. C.*
(3) *Nosq; precipue circa omnes cura constringimur, quibus
necessitatem de omnibus tractandi Christus in S. Petro Apo-
sto, cum illi claves aperiendi claudendiq; daret, indulset. In
Epist. ad Perigenem &c. Ibid. p. 1720. E.*

Christ laid upon them, in S. Peter, when he gave Chap. 3.
him the Keys to bind and loose, a Necessity of ex-Quest. 13
amining the Causes OF ALL THE FAITHFUL. ~~~~~

3. S. Leo the great says, (4) that Rome is,
BY BRING S. PETER'S SEE, made the Head of
the World : and that she has now more Subjects,
than ever she had before by all her Conquests.

So writing to Theodoret, on the 10th of June
an. 453, whom the false Synod at Ephesus an.
449 had depos'd and excommunicated, he con-
gratulates with him, that in restoring him to
Communion and to his Bishoprick, the Coun-
cil of Calcedon had confirm'd the Judgment of
the Roman and (5) first See, so that in this too
the Members might agree WITH THEIR HEAD.

And before this, in a Letter to Anastasius
Bishop of Thessalonica an. 446, whom he had
made his Deputy, to help him in the Care, which
we owe, says (6) he, to all Churches principally
by Christ's Institution :

Q

He

(4) Isti sunt qui te [O Roma] ad hanc gloriam pro-
vexerunt, ut—per sacram B. Petri Sedem Caput Orbis
esset, latius presideres religione divina; quam Dominati-
one terrena. Quamvis enim multis ausa victoriis, jus
imperii tui terra mariq; protuleris; minus tamen est quod
tibi bellicus labor subdidit, quam quod pax Christiana sub-
jecit. Serm. 1. de SS. Petro & Paulo. (5) Dominus,
quæ nostro prius ministerio definierat, universæ Fraternita-
tis irretractabili firmavit assensu; ut vere a se prodisse
ostenderet, quod prius a prima omnium sede formatam;
totius Christiani Orbis judicium recepisset; ut in hoc quoq;
Capiti Membra concordent. Epist. 63 (in Edit. Ques-
nel. 93.) T. 3. Conc. Lab. p. 1345. C. D.

(6) Dilectioni tue vices mei moderamenis delegavi: ut
curam, quam universis Ecclesiis principali-ter ex divina
institutione debemus, adjuvares. Epist. 84 (quæ est 124
in Edit. Quesnelii) p. 1382. E.

Chap. 3. He observes, that (7) *among the Apostles themselves, under the like Honour, there was a certain Difference of POWER: and tho' they were all equally chosen, yet one had the Preeminence given him above the rest. Hence came the Distinction of Bishops. And it was rightly appointed, that all should not challenge a Power over all; but that one in each Province should have the first Vote; and again that some in the greater Cities should have a more extensive Charge, by whom the Care of the whole Church might flow to THE SEE OF PETER ONLY: so that no Part should ever disagree from ITS HEAD.*

4. *Gelasius says, that the Bishops of Rome, (8) by the Authority of the See Apostolick, have, without ceasing, a Care OF THE WHOLE FLOCK OF CHRIST. And that (9) this See is charg'd with a Concern FOR ALL THE OTHERS.*

So

(7) *Quoniam & inter beatissimos Apostolos in similitudine honoris fuit quedam discretio potestatis: &, cum omnium par esset electio, uni tamen datum est, ut ceteris praemineret. De qua forma Episcoporum quoq; est orta distinctio: & magna dispositione provisum est, ne omnes sibi omnia vindicarent; sed essent in singulis Provinciis singuli, quorum inter fratres haberetur prima Sententia; & rursus quidam, in majoribus Urbibus constituti, sollicitudinem susceperent ampliore, per quos ad quam Petri Sedem universalis Ecclesiae cura conflueret; & nihil usquam a suo Capite diffideret. Ibid. p. 1386. D. (8) Pro sedis tamen Apostolica moderamine, totius Orbis Dominici curam sine cessatione tractantes, &c. Epist. v. ad Honorium Dalm. Episc. T. 4. Conc. p. 1172. A. (9) Sicut enim ad sedis Apostolicae moderamina pertinet, cunctis sollicitudinem debitam ministrare congruenter Ecclesiis, &c. Epist. vii. ad Episcopos per Picenum, pag. 1181. C.*

So writing to the Emperor *Anastafius*, an. Chap. 3. 494 (when a great Part of the Oriental Bishops was separated from *Rome*, partly by the *Eutychian* Heresy, partly by asserting the Honour of the deceas'd Schismatick *Acacius*, Bishop of *Constantinople*) he tells him, that (10) if the Hearts of the Faithful ought in general to hearken to all Prelates, who behave themselves as they ought in Matters of Religion : with how much greater Reason ought they to agree with the Bishop of that [the Roman] See, to whom God himself has given a Preeminence ABOVE ALL OTHER PRELATES, and whom the Church by a subsequent and general Devotion has always own'd as such?

And in the following Year, writing to the Bishops of *Dardania*, he says, (11) the first See confirms every general Council, and is their perpetual Guardian, by reason of ITS SUPREMACY; which *S. Peter* (having receiv'd it from the Mouth of *Christ*, and being seconded by the

Q 2 Church

(10) Et si cunctis generaliter Sacerdotibus recte divina tractantibus, fidelium convenit corda submitti, quanto potius sedis illius Prasuli consensus est adhibendus, quem cunctis Sacerdotibus & Divinitas summa voluit preeminere, & subsequens Ecclesie generalis iugiter pietas celebravit? Ep. viii. p. 1182. E. See also p. 1185. B. (11) Confidimus, quod nullus jam veraciter Christianus ignoret, uniuscujusq; Synodi constitutum, quod universalis Ecclesie probavit assensus, non aliquam magis exequi si dem pre ceteris oportere quam primam : que & unamquamq; Synodum sua auctoritate confirmat, & continuata moderatione custodit, pro suo scilicet principatu, quem B. Petrus Apostolus, Domini voce perceptum, Ecclesia nihilominus subsequente, & tenuit semper, & retinet. Epist. 13. p. 1200. D.

Chap. 3. Church) has both always held, and does hold at
 Quest¹³ present.



Again, (12) the whole Church, says he; through the World knows, that S. Peter's See has a Right of correcting the Decrees of any other Bishops. Since it belongs to this See to JUDGE OF THE WHOLE CHURCH, and since no Person [whether Prince, or Bishop of any other See] can recall its Decrees.

And in a Council of Seventy Bishops at Rome, an. 494 : (13) *The H. Roman, Catholick, and Apostolick See has the Preeminence OVER ALL OTHER SEES, not by the Decrees of any Synod, but by the Words of our Lord and Saviour, saying, Thou art Peter, and upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it, &c.* Where this Pope only transcribes the Words of the great (14) Council at Rome, under Pope Damafus, an. 382.

And before the Pontificate of Gelafius, an. 483 (that is in the first Year of his Predecessor S. Felix) when Hunerick the Arian King of the *Wandals*, and the great Persecutor of Catholics,

(12) *Cuncta per mandum novit Ecclesia, quoniam quorumlibet sententiis ligata Pontificum, Sedes B. Petri Apostolicus habeat resolvendi : utpote quæ de omni Ecclesia fas habeat judicandi, neq; cuiquam de ejus liceat judicare judiciis.* Ibid. p. 1203. A.B. (13) *Sancta tamen Romana, Catholica, & Apostolica Ecclesia, nullis Synodicis Constitutis ceteris Ecclesiis prelata est, sed Evangelica voce Domini & Salvatoris nostri Primatum obtinuit, Tu es Petrus, inquam, & super hanc Petram, &c.* Ibid. p. 1261. E. *Videfis Epistolam Synodi Rom. sub S. Felice, Gelasii Predecessore.* Ibid. p. 1126. B.C. (14) *Vide Baronium ad an. 382. §. 19.*

Catholicks, commanded all the Catholick Pre-Chap. 3.
lates in *Africa* to meet in a publick Conference *Quest 13*
at *Carthage*, tho' he promis'd them no Security for their Persons, nor for their Lives ; S.
Eugenius, Archbishop of *Carthage*, told the
King, that if he desir'd to know the Faith of
the Catholick Church, he would invite the
foreign Bishops to the Conference, and (15)
chiefly the Bishop of Rome, who is THE HEAD
OF THE WHOLE CHURCH : AS S. Victor Bishop
of *Vite*, in the *Byzacene Province*, who was
himself both an Eye-Witness and a Sufferer in
this Persecution, tells us.

5. Pope *Anastasius* the Second, who succeeded *Gelasius*, exhorts the Emperor *Anastasius*, that (16) *in me, the See of S. Peter, as it always has, may have THE SUPREMACY, which God has assign'd it in the universal Church.*

6. Pope *Symmachus* succeeded *Anastasius* the Second. And the Oriental Catholicks, writing to him, an. 513, say : (17) *You know the Charity of Christ, who are daily taught, by your holy Doctor S. Peter, to feed not by Force, but*
Q 3 *volun-*

(15) *Scribam & ego Fratribus meis, ut veniant Coepiscopi mei. — & præcipue Ecclesia Romana, quæ Caput est omnium Ecclesiarum. Victor Vitenfis. De Persecutione Vandal. Divione an. 1665. p. 29. (16) Ut per ministerium humilitatis meæ, sicut semper est, Sedes B. Petri in universali Ecclesia assignatum sibi a Domino Deo teneat Principatum, Epist. 1. T. 4. Conc. p. 1278 CD. (17) Non enim ignoras ejus ingenium, qui quotidie a sacro Doctore tuo Petro doceris oves Christi per totum habitabilem mundum creditas tibi pascere, non vi, sed sponte coactas : qui cum doctissimo Paulo clamas nobis Subditis, & dicis, non enim dominamur vobis in fide, sed cooperamur in gaudio. T. 4. Conc. p. 1305, A. Vide etiam p. 1310. B.*

Chap. 3. voluntarily, the *Sheep of Christ* intrusted to you
 Quest 13 OVER THE WHOLE HABITABLE WORLD : and
 who with the great *Doctor S. Paul* say to us
 YOUR SUBJECTS, For we do not command
 your Faith, but co-operate with Joy, 2 Cor.
 i. v. 24.

7. Pope *Symmachus* was succeeded by *Hormisdas* : who in the Form of Reconciliation, which he sent to *Constantinople*, for Schismatics adhering to the Memory of *Acacius*, oblig'd them to say, that (18) *they follow'd* IN ALL THINGS *the See Apostolick*, that is, the See of Rome, and maintain'd all its Decrees. And to promise, that *hereafter they would not mention those at the Altar, who were separated from the Communion of the CATHOLICK CHURCH, that is, who did not agree with the SEE APOSTOLICK.*

S. Avitus, Bishop of *Vienne*, writing to *Hormisdas*, an. 517, says, that (19) *all the Members of the WHOLE CATHOLICK CHURCH are intrusted to his Care.*

And a Synod of the ancient *Epirus*, writing to the same Pope, calls him (20) *the Father of Fathers, and the CHIEF OF BISHOPS* : As the Abbots, and Monks of the second *Syria*, call him

(18) *Sequentes in omnibus Apostolicam Sedem, & predicantes ejus omnia Constituta — promittens in sequenti tempore sequestratos a Communione Ecclesie Catholice, id est, non consentientes Sedi Apostolice, eorum nomina inter sacra non recitanda esse Myſteria, T. 4. Conc. p. 1502. CD. & p. 1487. CD. (19) Dum Religionis statui, & plenius Catholice fidei regulis perspicitis convenire, ut gregem per tota vobis universalis Ecclesie membra commissum pervigil cura vestre adhortationis informet. Ibid. pag. 1445. B. (20) Patri Patrum, ac Principi Episcoporum. Ibid. p. 1440. D.*

him (21) *the Patriarch over THE WHOLE* Chap. 3.
 EARTH. Hence they humbly beg, that (22) *Quest 13*
being THE HEAD OF ALL, he would exert his
Zeal against the Eutychian Heresy, and revenge
the Contempt of Faith, the Injury done to the Ca-
nons, and to the great Council of Calcedon.

8. *Stephen the Metropolitan of Larissa in*
Thessalia, which is a Part of *Illyricum*, in a
 Petition to Pope *Boniface the Second*, acquaints
 him, that being unjustly treated by *Epiphanius*
 Bishop of *Constantinople*, he had appeal'd to
Rome, and had told *Epiphanius*, that (23) *the*
Authority of the See Apostolick, which our B.
Saviour gave to the Chief of his Apostles, exceeds
 ALL THE PRIVILEGES *of the Holy Sees.* This
 Petition was presented to Pope *Boniface the*
Second in a Synod at *Rome* an. 531, by *Theo-*
dosius a *Thessalian Bishop*: Who tells the Pope
 in the same Synod, that (24) *tho' the Bishops*
of Rome have a SUPREMACY OF THE CHURCH
 THROUGH THE WHOLE WORLD, and *tho' Ec-*
clesiastical Causes are necessarily brought from all
Parts to THIS SEE ALONE: yet it has a special
Jurisdiction over the Bishops of Illyricum.

Q 4

9. *Boniface*

(21) *Universæ orbis terræ Patriarchæ Hormisdæ.* p.
 1461. B. (22) *Nam Caput estis omnium.* p. 1462. A
 B. Vide etiam pag. 1548. CD. (23) *Auctoritas*
Sedis Apostolicæ, quæ a Deo & Salvatore nostro Summo
Apostolorum data est, omnibus sanctarum Ecclesiarum pri-
vilégiis antecellit. Ibid. p. 1696. E. (24) *Nam constat*
venerandos Sedis vestre Pontifices, quamvis in toto mundo
Sedes Apostolica Ecclesiarum sibi jure vindicet principatum,
& solam Ecclesiasticis Causis undiq; appellare necesse sit;
specialiter tamen gubernationi suæ Illyrici Ecclesiæ vindic-
asse. p. 1699. BC.

Chap. 3. 9. *Boniface* the Second was succeeded by *John* the Second. The Oriental Schism, occasioned by *Acacius*, continued Thirty five Years, from an. 484, under the Emperor *Zeno* and Pope *Felix* the Second, to the Year 519, under Pope *Hormisdas*, and the Oriental Emperor *Justin*, to whom *Justinian* succeeded an. 527. This Emperor, writing to Pope *John* the Second, an. 533, confesses that the Pope is (25) THE HEAD OF THE WHOLE CHURCH: and says, that (26) *he*, the Emperor, has endeavour'd to *subject and unite all the Oriental Schismatics to the Roman See.*

10. Pope *Pelagius* the Second, writing to the Schismatical Bishops of *Istria*, alledges against them these Words of S. (27) *Cyprian*, the Primacy, or Supremacy, is given to S. *Peter*, that the Church of Christ, as well as the See, may be shew'd to be one.—— Does he believe, he has Faith, who holds not this Unity of the Church? Does he think himself in the Church; who forsakes and resists the SEE OF S. PETER, upon which See the Church is founded?

Betwixt

(25) *Ut innotescat vestre sanctitati, quæ Caput est omnium Ecclesiarum.* Ib. p. 1743. BC. (26) *Itaq; omnes Sacerdotes universi Orientalis Tractus & subicere & unire Sedi vestre sanctitatis properavimus.* Ib. p. 1743. AB. Vide p. 1745. AB. p. 1746. E. p. 1802. D. (27) *In Libro, quem de Unitatis nomine titulavistis.—Primatus Petro datur, ut una Christi Ecclesia & Cathedra monstratur.—Hanc Ecclesie Unitatem qui non tenet, temere se fidem putat? Qui Cathedram Petri, super quam Ecclesia fundata est, deserit & resistit, in Ecclesia se esse confidit?* T. 5. Conc. p. 946. E. 947. A.

Betwixt *John* the Second and *Pelagius* the Chap. 3.
 Second, there were six Popes. One of these *Quest 13*
 was *Silverius*, who by the Power of the wick-
 ed Empress *Theodora*, was banish'd to *Patara*,
 a City of *Lycia*. (28) *When the Pope came to*
Patara, the venerable Bishop of that City went
to the Emperor Justinian, and desir'd God to
judge of the Expulsion of so great a Prelate: Say-
ing, there are many Kings in this World, but not
one-like him in Banishment, who is Pope OVER
 THE CHURCH OF THE WHOLE WORLD; says *Li-*
beratus a Deacon of *Cartbage*, who writ at the
 same Time, in his *Abridgment of the Nestorian*
and Eutychian Heresy.

II. Pope *Pelagius* the Second had for his
 Successor, *S. Gregory* the First, call'd the Great,
 and the Apostle of *England*. He sat in *S. Peter's*
 Chair 13 Years, 6 Months, and 10 Days,
 from the Year of Christ 590 to 604: and
 was the first, who assum'd the humble Title
 of *Servus Servorum Dei*, *Servant of the Ser-*
vants of God. (29) *The more evident it is, says*
he, that the See Apostolick has from God a Pre-
eminence OVER ALL OTHER SEES; the more sollici-
tous I am, amongst many other Cares, when my
Consent

(28) *Sed Silverio veniente Pataram, venerabilis Epif-*
copus Civitatis ipsius venit ad Imperatorem, & Judicium
Dei contestatus est de tanta Sedis Episcopi expulsionem; multos
esse dicens in hoc mundo Reges, & non esse unum, sicut ille
Papa est super Ecclesiam mundi totius, a sua Sede expulsus,
inquit Liber. in Breviar, Cap. xxii. T. 5. Conc. p.
775. E. (29) Quanto Apostolica Sedes, Deo Auctore,
cunctis praelata constat Ecclesiis: tanto inter multiplices
curas & illa nos valde sollicitat, ubi ad consecrandum An-
gustitem nostrum expectatur Arbitrium. L. 2. Epist. 30.
ad Joan. Subdiaconum. Tom. 5. Conc. p. 1114. R.

Chap. 3. *Consent is desir'd for the Consecration of a Bishop.*
 Quest¹³ Thus S. Gregory.




Again, (30) *As to what they say of the See of Constantinople; who doubts, but THAT IT IS SUBJECT TO THE APOSTOLICK SEE? As both the Emperor and the Bishop of that See constantly own: Says S. Gregory, in a Letter to John Bishop of Syracuse.*

And writing to the same Bishop concerning the *Byzacene* Primate in *Africa*: (31) *Whereas he owns himself subject to the See Apostolick; when Bishops commit a Fault, I know not WHAT BISHOP IS NOT SUBJECT TO IT. But when there is no Fault to be punish'd; by way of Humility, all are equal. For in this Sense the Bishop and his Flock are equal: or rather, he ought to be the more humble of the two. In this Sense, if we believe S. Gregory, L. 1. Epist. 24. p. 1044. C D, S. Paul thought the Corinthians equal to himself, æquales enim vobis sumus, in quo [id est, quatenus] vos STARE cognoscimus, 2 Cor. i. v. 23.*

Again, in a Letter to *Eusebius, Urbicius*, and other Bishops, invited to *Constantinople*; he

(30) *Nam de Constantinopolitana Ecclesia quod dicunt, quis eam dubitet Sedi Apostolica esse subiectam? Quod & piissimus Dominus Imperator, & Frater noster ejusdem Civitatis Episcopus assidue profitentur. L. 7. Epist. 64, p. 1348. D. Nam Episcopi nomen proprium in melioris notæ codicibus MSS. deest. Vide Nat. Alex. de Scriptis S. Gregorii. Sæc. VI. Cap. iv. Art. xvi. §. v. (31) Nam quod se dicit Sedi Apostolica subjici; si qua culpa in Episcopis invenitur, nescio quis ei Episcopus subiectus non sit. Cum vero culpa non exigit, omnes secundum rationem Humilitatis æquales sunt. L. 7. Epist. 65. p. 1349. AB,*

he tells them, that if any Thing be there con- Chap. 3.
cluded in a Synod, (32) *it will be of no Force*, *Quest 13*
UNLESS THE SEE OF ROME CONSENTS TO IT. 

Among the Instructions, which S. Gregory gave to his Warden going into Spain, one relates to a Bishop call'd *Stephen*, condemn'd by a Synod of Prelates, to whom he was not subject; his Words are these, (33) *If it be said, that the Bishop has neither a Metropolitan, nor a Patriarch; this Cause ought to have been heard and decided by the See Apostolick, which is THE HEAD OF THE WHOLE CHURCH: as the Bishop abovemention'd is also known to have desir'd.*

S. Gregory also asserted his Supremacy IN FACT, when he gave to his Disciple S. *Augustin*, the first Bishop of *Canterbury*, (34) *Jurisdiction over ALL THE BRITISH BISHOPS*, then residing in *Wales*.

What the Bishop of *Ravenna* answer'd, whom S. Gregory had reprehended for wearing the Pallium at undue Times, is a farther Confirmation

(32) *Quamvis, sine Apostolica Sedis Auctoritate atque Consensu, nullas, quæcunq; acta fuerint, vires habeant.* L. 7. Ep. 70. p. 1352. E. (33) *Si dictum fuerit, quia nec Metropolitanam habuit, nec Patriarcham; dicendum est, quia a sede Apostolica, quæ omnium Ecclesiarum Caput est, causa hæc audienda & dirimenda fuerat: sicut & prædictus Episcopus petiisse dignoscitur, qui Episcopos alieni Concilii habuit omnino suspectos.* Lib. xi. Ep. 56. p. 1543. BC. (34) *Tua ergo Fraternitas, non solum eos Episcopos quos ordinaverit, neq; eos tantummodo qui per Eboracensem Episcopum fuerint ordinati, sed etiam omnes Britannia sacerdotes, habeat Domino Deo nostro Auctore, subjectos.* L. 12. Ep. 15. p. 1558. E.

Chap. 3. firmation of it. (35) *I reflect, says he, that I Quest 13 was bred up in Rome. And how should I presume to oppose that most holy See, which prescribes*
 Laws TO THE UNIVERSAL CHURCH.

II. It may be *objected*, that when the Bishops of *Constantinople*, *John* the younger firnam'd the *Faster*, and his Successor *Cyriacus*, assum'd the Title of *Oecumenical Patriarch*, which *S. Gregory* calls *Universal Bishop*, he inveigh'd against it, as a most (36) *wicked Title*.

ANSWER, This is very true : but not at all to the Purpose. *Oecumenical Patriarch*, which *S. Gregory* calls *universal Patriarch* and *universal Bishop*, is (as he understood the Word) the same, as the *only Patriarch*, the *only Bishop* : or the *Bishop to whom all other Bishops are subject as his Deputies, and Vicars only*. In which Sense it agrees to Christ alone, and cannot without Blasphemy be apply'd to any other, much less to the Bishops of *Constantinople*, who never claim'd any Jurisdiction over the Roman See.

That *S. Gregory* understood the Title of *Oecumenical Patriarch* in the Sense now mention'd, is plain from his own Words. (37) *If one,*

(35) *Recolo me in sinu atq; in gremio sacrosanctæ Ecclesiæ vestræ Romanæ nutritum. — Et quibus ausibus ego sanctissima illi Sedi, quæ universali Ecclesiæ jura sua transmittit, præsumpserim obviare ?* Joannes Ravenas Episc. inter Epist. S. Greg. L. 2. Epist. 55. pag. 1129. DE. (36) L. 4. Ep. 32. 34. 36. 38. 39. L. 6. Ep. 4. 24. 28. 30. 31. Lib. 7. Part. 1. Ep. 30. Part. 2. Ep. 70. L. xi. Ep. 47. Vet. Edit. T. 5. Conc. p. 1181, &c. (37) *Si unus Patriarcha universalis dicitur, Patriarchatus nomen cæteris derogatur. L. 4. Ep. 36. p. 1187. DE.*

One, says he, be call'd universal Patriarch; the Chap. 3.
 Name of Patriarch is taken FROM ALL THE Quest 13
 REST. ~

So (38) my Brother and Fellow-Bishop John endeavours to be call'd the ONLY BISHOP.

And (39) you, who thought your self unworthy to be call'd a Bishop, are at length come to this, that in Contempt of your Brethren you desire to be call'd the ONLY BISHOP.

Again. (40) Whoever desires, says he, to be call'd the ONLY BISHOP, extols himself above all other Bishops.

And writing to Eusebius and other Prelates : (41) If one, as he thinks, is universal, it remains, that you are NO BISHOPS.

The Title therefore of Occumenical Patriarch, in the Bishops of Constantinople, as S. Gregory understood it, was a proud, blasphemous, heretical, Antichristian, and Diabolical Title. And so his Predecessor Pelagius the Second had also understood it. But, as Monsieur Du Pin rightly observes, the Bishops of Constantinople meant it in an innocent Sense. John of Cappadocia, says (42) he, call'd the
 Faster,

(38) Triste tamen valde est, ut patienter feratur, quando despectis omnibus praedictus Frater & co-episcopus meus solus conetur appellari Episcopus. L. 4. Ep. 34. p. 1189. AB. (39) Qui indignum te esse fatebaris, ut Episcopus dici debuisses, ad hoc quandoq; perductus es, ut despectis Fratribus Episcopus appetas solus vocari. L. 4. Ep. 38. p. 1191. AB. (40) Quisquis iste est, qui solus Sacerdos appellari appetit, super ceteros sacerdotes se extollit L. 6. Ep. 30. p. 1276. BC. (41) Nam si unus, ut putat, universalis est, restat ut vos Episcopi non sitis. L. 7. Part. 2. Ep. 70. p. 1352. DE. (42) Sixth Century, London 1693. pag 67.

Chap. 3. *Faster, was one of great Piety and Charity.*—
 Quest 12 *He was sharply reprov'd by S. Gregory for tak-*
 ing upon him the Name of *Oecumenical Patri-*
arch, because this Pope look'd upon this Title as
a sign of Ambition, altho' in the Sense of the
Greeks it was innocent, and signify'd nothing
less than S. Gregory thought.

And here I cannot but observe three or four Things.

The first is, that since S. Gregory was so very zealous against the bare Appearance or Shadow of Usurpation in the Bishop of *Constantinople*: he would have been far enough from assuming a *Supremacy* over all other Bishops (as he certainly did) if it had not been the undoubted Privilege of his See.

The second is, that *Catholic, Oecumenical, and Universal* (if we merely regard their original Signification) are equivalent Terms. If so; there is a Sense, in which every *Catholic* is an Universal Christian, that is, a Christian of the Universal Church; and every *Catholic* Bishop is an Universal Bishop, that is, a Bishop of the Universal Church. And if the Bishops of *Constantinople* [who never pretended to have any Jurisdiction or Precedency over *Rome*] by assuming the Title of *Oecumenical Patriarchs*, meant only this, that *Constantinople* had a Jurisdiction over all the other Patriarchal Sees in the East, *Alexandria, Antioch, and Jerusalem*, altho' the Popes in S. Gregory's Time had never confirm'd this Privilege or Claim, yet there was nothing either of *Heresy* or of *Blasphemy* in it. The general Council at *Constantinople* [43] an. 381, Can. 3, and that

[43] T. 2. *Conc. Labb.* p. 947. C.

that at *Calcedon* [44] an. 451, Can. 28, gave Chap. 3. to the See of *Constantinople* a Precedency of Quest 13 [45] Honour before the other Patriarchs of the East. Which the Bishops of *Constantinople* practis'd, even in regard to [46] *Jurisdiction*, but without the Consent of *Rome*. For S. *Leo* [47] told *Anatolius*, that the See of *Rome* had not receiv'd the Canons of the second general Council : and S. *Gregory* affirms the same, writing to *Eulogius* Bishop of *Alexandria*, and to *Anastasius* of *Antioch*. [48] *The See of Rome*, says S. *Gregory*, has not hitherto had, nor does it receive those Canons. As to the 28 Canon of *Calcedon*, the Pope's Legates openly [49] protested against it, as S. *Leo* [50] did also afterwards. Pope *Innocent* the Third in the fourth *Lateran* [51] Council, an. 1215. Cap. 5. granted to *Constantinople* a Precedency of Honour before the other Eastern Patriarchs.

The third Thing to be observ'd is, that the Title of *Oecumenical Patriarch* both had been given to the Bishops of *Constantinople* before *John* the younger an. 586, and was given to them after *Cyriacus*. The [52] Clergy and Monks

[44] T. 4. Conc. p. 769. AD. [45] Monf. Tillemont T. 9. p. 490. Tom. 15. p. 709. [46] Tillemont. Tom. 15. p. 702. Art. 127. [47] Ep. 53. T. 4. Conc. p. 845 CD. [48] *Romana autem Ecclesia eisdem Canonibus [Constantinopolitanos] vel gesta Synodi illius hactenus non habet, nec accipit.* Ep. 31. Lib. 6. T. 5. Conc. p. 1277 B. [49] T. 4. Conc. p. 817. E. [50] Ep. 53. T. 4. Conc. p. 844. C. Esc. Ep. 54. Ibid. p. 847. C. Esc. Ep. 55. Ib. p. 850. B. Ep. 61. p. 882. D. Ep. 62. p. 884. B. Esc. [51] T. xi. Conc. p. 153. C. [52] T. 5. Conc. p. 157. C.

Chap. '3. Monks of *Antioch*, as well as the [53] Clergy
 Quest 13 of *Constantinople* gave this Title to *John* the
 elder, an. 518. And in the Council at *Con-*
stantinople, an. 536, it is given [54] at every
 Turn to *Menas* Bp. of that See, whom Pope *A-*
gapetus had ordain'd. The Emp. *Justinian*
 does the same, in his [55] Sanction to confirm
 this Council. This Emperor, on other Oc-
 casions, gives the Title of *Oecumenical* or *Uni-*
versal Patriarch to [56] *Epiphanius*, [57] *An-*
themius, and [58] *Menas* Bishops of *Constan-*
tinople, as the Emperor [59] *Leo* did also after
 him. I say, of *Universal Patriarch*, in regard
 to the Eastern Empire. A *Limitation*, which
 was always understood by the *Greeks*, when
 Orthodox, and is sometimes express'd by the
 Emperor [60] *Justinian*.

In the Acts of the seventh General Council
 an. 787, the Bishops of *Constantinople* are of-
 ten

[53] *lb. p. 161. E. Vide etiam p. 177, A. p. 180.*
A—B—DE. p. 181. C— D. p. 185. AB. —
D—E. p. 212 D. [54] T. 5. Conc. p. 45 E. p. 60
CD. p. 72 E. p. 81 E. p. 89 B. p. 97 CD. p. 253 AB.
[55] Novella 42. T. 2. Juris civilis p. 539, Amstelodami
an. 1681. [56] In Co. L. 1. Tit. 1. § 7. p. 8. L. 1.
Tit. 4. p. 36. Novella iii, p. 477. Nov. vii, p. 485.
[57] Nov. xvi. p. 502. [58] Nov. lxxix p. 559.
[59] Stephano Patriarchæ universalis, Constit. 2, 3, 4, 5, 6,
7, 8, 9, 10, 11, 12, 13, 15, 75, p. 678, 679, 680, 681,
682, 690; Leonis vi, dicti sapientis, qui Basilio successit
an. 886, ejectoq; Photio, Fratrem suum Stephanum ad se-
dem CP evertit. [60] Menæ— Archiepiscopo Constans-
tinopolitano, & universi ejus Tractus Patriarchæ, Novel.
67, p. 559. Menæ—hujus regie urbis Archiepiscopo,
& universali ejus Tractus Patriarchæ, Novel. 57. pagæ
551.

ten call'd (61) *Oecumenical Patriarchs*. The Chap. 3. Empress *Jrene* had given the same Title to *Ta-Quest. 13* *rafius*, Bishop of *Constantinople*, of which Pope (62) *Adrian* the first complains.

The fourth and last thing to be observ'd, is that *S. Gregory* was not ignorant, that this Title might be given, in an innocent Manner, to the Bishops of *Rome*. In the third Action of the Council of *Calcedon* it is given to *St. Leo*, by (63) *Theodorus* a Deacon of *Alexandria*, by (64) *Ischyriqn* a Deacon of the same See, by (65) *Athanasius* a Priest of *Alexandria*, and by (66) *Sophronius* a Lay-man. Two of the Legates of *St. Leo*, Subscribing the Council of *Calcedon*, call him (67) Bishop of the *Oecumenical Church*; and the other Legate (68) Bishop of the whole Church. In the Council at *Constantinople* under *Menas*, an. 536, the Abbots and Monks of (69) that City, of *Jerusalem*, and of *Antioch*, call Pope *Agapetus Oecumenical Patriarch*. See also page 1461, B. Tom. 4. Concil.

Hence *S. Gregory* writing to *Eulogius* Bishop of *Alexandria*, says that this Title was (70)
R offered

(61) T. 7. Conc. p. 132. A. B. ——— E. p. 133. A. p. 136 D. ——— E. p. 145 B. C. p. 153 A. C. p. 161. C. p. 169 A. p. 188. A E. p. 189. A D. p. 192. A E. p. 193. C D. p. 197 A. (62) Ibid. p. 117 E: (63) T. 4. Conc. p. 395. A. (64) p. 399 A B. (65) p. 406. D. p. 411. A B. (66) p. 411. D E. (67) *᾽Οικουμενικῆς Ἐκκλησίας ἐπισκοπον*, *universalis Ecclesie Papam* p. 579. 580. E. 581, 582 A. (68) *πᾶσης Ἐκκλησίας ἐπισκοπον*, *universalis Ecclesie Papam*. p. 579, 580, E. (69) Tom. 5. Conc. p. 21. C. (70) *Et quidem in Sancta Calcedonenſi Synodo, atq; post a Subsequentibus Patribus, hoc Deceſſoribus meis oblatum veſtra Sanctitas novit*, L. 7. Par. 1. Epist. 30. Tom. 5. Conc. p. 1308. C.

Chap. 3. offered to his Predecessors in the Holy Council at
 Quest 13 Calcedon, and by the Fathers after it. But does
 S. Gregory accuse the Fathers, or the Council of
 Calcedon, which he [71] reverenc'd so much,
 either of *Heresy* or of *Blasphemy*? Far from it.
 Yet he supposes, that the Giving of the Title
 of *Oecumenical Patriarch* to S. Leo, was author-
 riz'd by this Council. He tells the Emperor
Mauritius, that [72] in Honour to S. Peter, the
 Holy Council of Calcedon offer'd this Title to the
 Pope. He urges the same thing in [73] his Let-
 ter to John the Younger, and in a common
 Letter to [74] *Eulogius* Bishop of *Alexandria*,
 and *Anastasius* of *Antioch*. So that, in a dif-
 ferent Sense, this Title might be innocently
 condemn'd by S. Gregory, and be innocently
 given to his next Successor but one : which the
 words of the Librarian [75] *Anastasius*, in the
 Life

(71) *Sicut Sancti Evangelii quatuor Libras; sic qua-
 tuor Concilia suscipere, & venerari me fateor — Cal-
 cedonense — tota devotione complector — Quintum quoq;
 Concilium pariter veneror. L. 1. Epist. 24. ad Joan-
 nem. Episc. Constantinopolitanum, Eulogium A-
 lexandrinum, &c. p. 1045. B. (72) Certe pro B.
 Petri Apostolorum Principis honore, per venerandam
 Calcedonensem Synodum, Romano Pontifici oblatum est. L;
 4. Epist. 32. p. 1182. C. D. (73) Numquid non, sicut
 vestra Fraternitas novit, per venerandum Calcedonense
 Concilium, hujus Apostolicae sedis Antistites, cui Deo Dis-
 ponente deservio, Universales oblato honore vocati sunt?
 Lib. 4. Ep. 38. p. 1192 D. (74) Sicut vestra Sanctitas
 novit, qui per Sanctam Synodum Calcedonensem Pontifici
 Sedis Apostolicae, cui Deo disponente deservio, hoc Univer-
 sitatis nomen oblatum est, Lib. 4. Ep. 36. p. 1187. DE.
 (75) Bonifacius — Sedit menses octo, dies viginti tres.
 Hic obtinuit apud Phocam Principem, ut sedes Apostolica B.
 Petri Apostoli Caput esset omnium Ecclesiarum, id est, Ec-
 clesia Romana, quia Ecclesia Constantinopolitana primam se-
 rum Ecclesiarum scribebat, T. 3. Conc. p. 1615, AB.*

Life of Pope Boniface the Third, probably im- Chap. 3.
ply. And it is from these words of *Anasta-Quest 13*
sius, that the later Historians have borrow'd
their Accounts of that Pope.

III. The Emperor *Leo*, in a Rescript to the Prefect of the Prætorium an. 476. (register'd by the Emperor (76) *Justinian*) calls *Constantinople the Mother of all Orthodox Christians*. Not because She govern'd them all in Spirituals: but because She was then the most able to help and Succour them all in the Concerns of this Life. *Constantinople*, when call'd *Byzantium*, that is, till the Year of Christ 330, was under the Bishop of *Heraclea* as her Metropolitan: And, whilst a Catholick City, never pretended to any Jurisdiction or Pre-eminence over *Rome*. Hence the Oriental Emperor *Justinian* (77) *No one doubts*, says he, *but the biggest Point of Episcopacy belongs to OLD ROME*. And, I decree, says (88) he, *according to the Definitions of the four Councils, at Nicea, at Constantinople, at Ephesus, and at Calcedon, that the Pope of Rome has the first Place AMONGST ALL BISHOPS, and that the See of Constantinople has the second.*

R 2

Nothing

(76) *Matrem—Christianorum orthodoxæ Religionis omnium*. In Co. Just. Lib. 1 Tit. 2. §. 16. Tom. 2. Juris civilis. p. 13.

(77) *Summi Pontificatus apicem apud anteriorem Romanam esse, nemo est qui dubitet*, Novella ix. Tom. 2. p. 496.

(78) *Sancimus, secundum earum [quatuor Synodorum, &c.] Definitiones, sanctissimum senioris Romæ Papam, primum esse omnium sacerdotum: beatissimum autem Archiepiscopum Constantinopolæ novæ Romæ secundum habere locum post Sanctam Apostolicam senioris Romæ sedem*, Novella. 131. p. 630.

Chap. 3. Nothing then is more certain, than that, when
 Quest 14 *Justinian* said, that (79) *Constantinople was the*
 Head of all other Churches, his Meaning was
 only this, that all the chief Churches of the
 Oriental Empire were Subject to *Constantino-*
ple, in the Opinion of this Emperor. For,
 tho' the Pope did not consent to this Change
 of the ancient Discipline in Favour of *Con-*
stantinople; yet the Bishops of *Alexandria*, of
Antioch, and all the Oriental Prelates did. And
 as these were the only Persons concern'd; the
Greeks imagin'd, that the Pope's Consent was
 not necessary.

Fourteenth QUESTION.

Are the modern Greeks the Catholick Church?

ANSWER, **T**HEY are not. My Reason is,
 because they are not in Com-
 munion with the Bishop of *Rome*, *S. Peter's*
Succesor, whom the Catholick Church has
 always own'd to be her Head by divine Institu-
 tion. Be pleas'd to read the Treatise of *Su-*
premacy, in the second Tome of *the true*
Church of Christ, against *Mr. Lesley*, an 1715.
 II. *Christ* said to *St. Peter* without Excep-
 tion, *S. Jo. xxi. v. 15, 16, 17, Feed my Lambs,*
Feed my Sheep. Either then the other Apo-
 stles were not any Part of *Christ's* Flock, or
 they were here committed to *S. Peter's* Charge.
 Again,

(79) *Constantinopolitana Ecclesia omnium aliarum est*
Caput. in Co. L. 1. Tit. 2. §. 24. p. 15.

Again, if Christ had said to his *Apostles*, Up- Chap. 3.
on you I will build my Church, and the Gates Quest 14
of Hell shall not prevail against it, we might
 have rightly concluded from thence, that the
Apostles were the Vicars of Christ, and had a
 Superior Jurisdiction to all Christian Pastors.

But Christ said to St. *Peter*, Thou art *Cephas*
 [that is a *Stone*, a *Rock*, S. Jo. i. v. 42] or,
Thou art Peter, and upon this Rock I will build
my Church, and the Gates of Hell shall not pre-
vail against it, S. Mat. xvi. v. 18. For it is
 the same, as if he had said, *Thou art a Rock,*
and upon this Rock I will build my Church, &c.
 Which evidently denotes S. *Peter's* Person, as
 Dr. *Hammond*, a Divine of the Church of
England, rightly observes.

His Paraphrase on the Text is [1] *The Name*
by which thou art Styl'd, and known by me, is
that, which signifies a Stone or Rock : and such
shalt thou be in the Building of the Church ;
which accordingly shall be so built on thee, founded
in thee, that the Power of Death, of the Grave,
shall not get Victory over it : the Christian Church
now to be planted, shall never be destroy'd.

And in his Note [2] on the same Text ;
the Name, says he, of ~~the~~ Signifying a Stone
 here, such an one, as for the Firmness and Va-
 lidity is fit to bear the greater Stress and Weight
 in the Building, is applicable to the Person of S.
Peter, in respect of the Church.

In the same manner Bishop *Pearson*, When
Peter, says [3] he, had converted three thousand
 Souls, Acts ii. v. 41, which were added to the
 R, 3 hundred

(1) Paraph. on the N. T. p. 89. an. 1653. (2) pag.
 91. col. 1. (3) Exposition of the Creed. p. 336. Edit. 4.
 an. 1676.

Chap. 3. hundred and twenty Disciples Acts. i. 15; *then*
 Quest 14 *was there a Church, and that built upon Peter,*
 according to our Saviour's Promise.

III. And if Christ instituted that Form of Church-Government, which was to continue in After-ages; we cannot doubt, but as S. Peter was [under Christ] the Head of the visible Church, as long as he liv'd, so his Successors have been since his Death, and will continue to the end of the World. In the middle of the third Age when Rome had receiv'd no Privileges from any Christian Emperor, S. Cyprian call'd it [4] *the Chair of Peter, and the PRINCIPAL CHURCH, FROM WHICH THE UNITY OF PRIEST-HOOD IS RISEN; or the Center of Christian Unity.* And a Spiritual Supremacy is nothing else.

IV. But was not the *Greek Church*, at her Separation from Rome in the ninth or in the eleventh Age, in Communion with the four Eastern Patriarchs, of *Constantinople*, of *Alexandria*, of *Antioch*, and of *Jerusalem*? was She not then *the main Body of Christians*?

I ANSWER, The *Schism* in both Cases began at *Constantinople*: and, when complete, involv'd the other Eastern Patriarchs. But it does not appear, that the *Greek Church* was then the most numerous Society of Christians: and, being separated from the *Head*, or *Root*, 'tis plain that it was not the *Catholic Church*. Branches, when cut off, may be greater than the Stem: But their Bulk deceives no one. Every Child

(4) *Petri Cathedram, atq; Ecclesiam principalem, unde Unitas sacerdotalis exorta est. S. Cypr. Epist. lv, ad Cornelium.*

Child will tell you, which is, which is not the Chap. 3.
Tree. The Catholick Church in Fact has al- Quest 14
 ways been more numerous, than any one So-
 ciety or Communion of Christians besides.
 But, tho' She were not, She would be known
 infallibly by this Mark ; that She is, and al-
 ways was, the Church of all Nations, at least
 in a limited Sense, and that She adheres to the
 Head instituted by Christ.

V. The *Greek Church*, how large and popu-
 lous soever She had been formerly, was ex-
 tremely reduc'd and lessen'd before the *Schism*.

First, by the *Turks*, who had destroy'd or
 perverted the greatest Part of it. *Egypt*, *Syria*,
 and *Palestine*, with the Patriarchal Sees of
Alexandria, *Antioch*, and *Jerusalem*, were Sub-
 ject to them. So was all *Arabia*, *Persia*, *Chal-*
dæa, *Mesopotamia*, and *Africa*. *Jerusalem* was
 taken by the *Persians* an. 614. *Antioch*, now
 a small Village, was taken by the *Turks* an.
 638. *Alexandria*, an. 640 ; above two hundred
 Years, before *Photius's* Schism, and have con-
 tinued, without any great Interruption, in the
 same Slavery ever since. *Constantinople* stood
 out the longest : but is now the Head of the
Turkish Empire ; and shews us, how great a
 Desolation there is of Religion, where ever
 those Infidels prevail. The Laity is thin, and
 the Clergy titular. *Constantinople* had formerly
 fix or seven hundred Bishops, now only about
 a hundred and fifty, under it : and 35 of these
 are titular Arch-Bishops without any Suffra-
 gans, as a late Greek [5] Writer observes. *A-*
frica is another Instance, in what a prodigious

R 4

Man-

(5) *Christ. Angelus. Fran'ford. an. 1655.*


Chap. 3. ner Christianity Suffers from the Mahometans.
 Quest 14 *Carthage*, and what the Roman Emperors posses'd in *Africa*, was taken by the Mahometans an. 696. And by the middle of the eleventh Century, there were [6] *scarce five Bishops left in the whole Country*. *Constantinople* was taken by the Turkish Emperor *Mahomet the Second*, an. 1453, on the 29th Day of May, which was Tuesday after Trinity-Sunday, *Constantin* the Seventy-fourth Greek Emperor being kill'd in the Siege, in whose Person the Greek Empire ended; after it had stood one thousand one hundred and twenty three Years.

Secondly, Another considerable abatement of the *Greek Church*, was the great Number of *Nestorians*, *Eutychians*, and *Semi-Eutychians*, separated from her Communion, tho' dwelling in the same Countries and Cities. *Nestorians* infested *Syria*; *Eutychians*, and *Semi-Eutychians*, *Egypt*, and the two *Armenias*.

Nestorians are so numerous in *Syria*, *Affyria*, *Mesopotamia*, *Chaldæa*, *Persia*, *Tartary*, and *India*, that Dr. *Heylin* says, (7) they are the GREATEST SECT of *Christians in all the East*. And a later Historian, the GREATEST PART, says (8) he, of the *Christians in the Eastern Parts* are of this Sect. Which is reckon'd to comprehend no less, than (9) *three hundred thousand Families*. Their Patriarch resides at *Moussul*, a City in *Diarbeck*, or *Mesopotamia*.

Eutychians

(6) *Audimus quinq; vix Episcopos superesse in tota Africa*, inquit *Leo nonus Papa*, *Epist. 3. Tom. ix. Concil. p. 972. AB.* (7) *Cosmogr. Lib. 3. p. 116. col. 1.* (8) *Moll's Geography. Part 2. p. 43. Col. 1. Edit. 4. an. 1722.* (9) *Perpetuite. T. 1. p. 112. an. 1670.*

Eutychians have their Churches in *Asia*, *As- Chap. 3.*
syria, *Mesopotamia*, *Nubia*, *Egypt*, and *Ethiopia*. *Quest 14*
 Their Number is reckon'd differently. Dr. 

Heylin says (10) it was computed formerly, at a hundred sixty thousand Families, now reduc'd to fifty thousand. *Moll's Geography* (says (11) they are thought to be near a hundred thousand Families. Their Patriarch takes his Title from *Antioch*, but now resides at *Amida*, call'd by the Natives, *Carabmet*, or *Car-Emit*. He has under him several Arch-Bishops, as that of *Jerusalem*, of *Moussul*, of *Damascus*, of *Edeffa*, of *Cyprus*, and a great number of Monks.

Semi-Eutychians are chiefly spread in the greater and less *Armenia*, in *Mesopotamia*, *Caramania*, and *Persia*. The Church of this Sect, says Dr. (12) *Heylin*, is govern'd by two Patriarchs: whereof the one has under his Jurisdiction *Turcomania* [the greater *Armenia*, &c.] comprehending a hundred fifty thousand Families, besides very many Monasteries: the other has under him the two Provinces of *Armenia* the lesser, and *Cilicia*; comprehending twenty thousand Families, or thereabouts. The first now resides at *Ermeazin*, a Monastery near the City of *Ervan* in *Persia*: the second at *Cis*, a small City not far from *Tarsus* in *Cilicia*.

The *Armenian Bishop* or *Patriarch* at *Constantinople* is Subject to the first; and those at *Jerusalem* and *Aleppo*, to the latter.

The first, if a late *Armenian Bishop* may be believ'd, has about two hundred Bishops under him; the latter about fifty.

VI. As

(10) *Cosmog.* p. 118. (11) *Part 2. pag. 41. col. 2.*
 (12) *Cosmog. pag. 126. 127.*

Chap. 3. VI. As to the *Church of England* ; She can-
 Quest 14 not suppose the *Greeks* to be the *Catholic*
Church, unless She will drop the greatest Part
 of her Accusations against *Popery*, will reform
 her 39 Articles and even her Creed, and will
 grant herself to be a *Schismatical Church*.

First; She must confess, that almost all her
 Articles against *Popery* are false. She must
 pray to the Saints as the *Greeks* do ; and par-
 ticularly to the B. Virgin *Mary*. She must
 profess, as the *Greeks* do, seven Sacraments.
 She must give a veneration, or relative Wor-
 ship, as the *Greeks* do, to the Cross, to the
 Images of Christ, and to those of the Saints.
 She must receive, as the *Greeks* do, the seventh
 general Council, which was the second at
Nicea an. 787, by which this Doctrine was
 (13) defin'd. She must, as the *Greeks* do,
 pay a due Veneration to the Relicks of Saints.
 She must pray as the *Greeks* do, for those
 who die in her Communion : and offer Sacri-
 fice, as the *Greeks* do, both for the living and
 the dead. She must, hold with the *Greeks*,
 that Apostolical Traditions *unwrit* ought to
 be receiv'd, and that they are of equal Autho-
 rity with the *written* word of God : not to
 mention several other Points.

Secondly, She must therefore extremely re-
 form her 39 Articles, and even her Creed. For
 the chief Ground of Schism in the *Greek Church*,
 was her holding, that the H. Spirit does not
 proceed from the Father and the Son, but from
 the Father only, or at least, that his *Proceeding*
from the Son ought not to be inserted into the
 Creed.

Creed. But, in this, the Latin Church had so much the Advantage, that even the Church of *England* thought fit to join with her. Chap. 3.
Quest. 14

In the fifth of her 39 Articles, the Church of *England* says, *the Holy Ghost, PROCEEDING FROM THE FATHER AND THE SON, is of one Substance, Majesty, and Glory, with the Father and the Son.*

Again, in the 8th Article She says, *The three Creeds, Nice-Creed, Athanasius's-Creed, and that which is commonly call'd the Apostles-Creed, ought THOROUGHLY to be receiv'd, and believ'd : for they may be prov'd by most certain Warrants of Holy Scripture.*

In the *Nicene Creed*, which is order'd to be said or sung at the Communion, She says, *I believe in the Holy Ghost, the Lord and Giver of Life, who proceedeth from the Father AND THE SON.*

In the Creed of *S. Athanasius*, which is commanded to be sung or said, on Christmas Day, the Epiphany, Easter-Day, Ascension-Day, Whit-Sunday, Trinity-Sunday, and other Festivals, She says, *The Son is of the Father alone, &c. The Holy Ghost is of the Father AND THE SON — not begotten but PROCEEDING.*

Thirdly, If the Church of *England* thinks the *Greeks* to be the Catholick Church ; She must not only lay aside the greatest Part of her Exceptions against *Popery*, and reform her 39 Articles, and even her *Creed* : but, what is still worse, She must necessarily grant herself to be a *Schismatical Church*. For nothing under the Sun, is plainer, than that She is not in the *Greek Communion* : and that She cannot be there, without reforming her FAITH, her CREED, and the darling Principles of the REFORMATION : To which She is not yet inclin'd.

FIFTEENTH

Fifteenth QUESTION

Is not the Church of Rome the great Whore in the Apocalypse, Chap. xvii. v. 1. 3. 4. 5. 6. and 18?

ANSWER, **I**T has been already shew'd, that (1) the Catholick Church is always in *Being*; from our B. Saviour, to the end of the World: that [2] in all this Time; it is a *visible* and *known* Society: and that [3] it is always *Orthodox*. Either then you must shew me, that there is another *Church* in the World, to which the three Properties, now mention'd, belong: or you must grant, that *Christian Rome*, is not the *Babylon*, whose wickedness and overthrow St. *John* [4] describes. For, if the Church in Communion with *Rome*, be the Catholick Church, *against which the Gates of Hell shall not prevail*; how can *Christian Rome*, which is join'd in Faith and Communion with her, be the *Mother of Harlots, and Abominations of the Earth, drunk with the Blood of the Saints, and of the Martyrs of Jesus*, in whose Overthrow the Saints rejoice?

II. 'Tis true, all Heresies (from the Beginning) have been condemn'd by the Church of *Rome*,

[1] Chap. 3. Quest. 3. pag. 122. [2] Chap. 3. Quest. 4. pag. 124. [3] Chap. 3. Quest. 5. pag. 128. [4] Apoc. xvii. v. 5. 6. Apoc. xviii. v. 2. 21. Apoc. xix. v. 2.

Rome, as the *Simonians*, *Gnosticks*, *Cerintbians*, Chap. 3. *Nicolaites*, *Ebionites*, *Saturninians*, *Carpocrati-* Quest 15
ans, *Valentinians*, *Marcionites*, *Encratites*, *Mon-*
tanists, *Novatians*, *Sabellians*, *Manichæans*, *Do-*
natists, *Arians*, *Macedonians*, *Apolinarians*,
Priscilianists, *Pelagians*, *Nestbrians*, *Eutychians*,
Iconolasts, modern *Greeks*, *Berengarians*, *Vau-*
dois, *Wicklefists*, *Calixtins*, and the rest. And
as the Church of *Rome* has condemn'd all *He-*
resies : so all *Hereties* whatever, in their respec-
tive Times, have judg'd themselves to be a
necessary *Reformation* of the Church of God,
and have condemn'd the Church of *Rome*, of
great and grievous *Errors*. They have all e-
steem'd her to be the *Mother of Corruptions*,
and *Abominations of the Earth*, and, in a Spir-
itual Sense, drunk with the *Blood of the Saints*, and
of the *Martyrs of Jesus*. The *Manichæans*
might account her literally guilty of their
Blood. For by an imperial Law of the great
Theodosius an. 382, they were sentenc'd (5)
to *Death*; and Orders were given, that a dili-
gent Search should be made after them.

But if few ancient *Hereties* call'd *Rome* the
great Whore, mention'd in the *Apocalypse*; the
Reason of this was not, because they did not
hate her as heartily as any have done since the
eleventh Century : but either because former
Hereties were less impudent than those, which
have appear'd since, or because it seem'd ma-
nifest to Antiquity, that *St. John*, under the
Name of *Babylon*, did not describe a *Christian*
City.

III.

(5) In *Co. Theodos. Lib. xvi. Tit. v. Lege ix. Lugdun.*
an. 1665, pag. 124.

Chap. 3. III. But it is not so easy to determine, what Quest¹⁵ he meant by *Babylon*: as it is to shew, what is not meant by it. The Proofs already mention'd (6) from the Scripture and from the Creed, concerning the *perpetual Visibility* and *Orthodoxy* of the Catholick Church, shew sufficiently, what the Name of *Babylon*, in the *Apocalypse*, does not signify, that it does not signify *Christian Rome*, such as it is at present, or the *Church* and *See* of *Rome*.

IV. But, if you ask farther, What then did *St. John* understand by *Babylon*, in the *Apocalypse*? This is one of those Inquiries, in which *Catholick Faith* is not concern'd. And perhaps the Reader may be content to know what learned Men have thought of it.

The first Opinion is that of two learned Protestants *Grotius* and *Dr. Hammond*, who think, that *St. John*, under the Emblem of *Babylon*, represents *Heathen Rome*, such as it was in his Time, when it worshipp'd false Gods and Goddesses, *Jupiter*, *Venus*, *Bacchus*, *Mars*, the *Sun*, the *Moon*, even *Rome* herself, and other *Pagan Deities*: when she was drunk with the Blood of the Saints, and the Blood of the Martyrs of *Jesus*, *Apoc. xvii. v. 6*. In this Sense *S. Peter* sat in *Rome*, and *Nero* sat in *Babylon*. *St. Paul* writing to the Romans an. Chr. 58, writes to the Roman Church, and congratulates with her, that her (7) Faith is renown'd over the whole World. But Heathen Rome was the great Whore, sitting on a Scarlet colour'd Beast full of Names of Blasphemy——having a golden

(6) Chap. 3. Quest. 3, 4 5. (7) ὅτι ἡ πίστις αὐτῆς κατὰ πάντα τὸν κόσμον. Rom. i. v. 8.

*den Cup in her Hand full of Abominations and Chap. 3. Filthiness of her Fornication, and upon her Fore-Quest 13
head was a Name written, Mystery, Babylon the great, the Mother of Harlots, and Abominations of the Earth, Apoc. xvii. v. 3. 4. 5. She was soon after to be, in Ten or more bloody Persecutions, drunk with the Blood of the Saints, and with the Blood of the Martyrs of Jesus, v. 6. In the first of these Persecutions, which was that of Nero, S. Peter and S. Paul were put to Death at Rome. And after the second, which was that of Domitian, S. John writ the Apocalypse. For Babylon, the great Whore persecuted the Roman Church three hundred Years, and was at last conquer'd and converted by it. Babylon then, in the Apocalypse, is so far from being the Church of Rome, that it was by the Faith of the Roman Church, and by the Church of Rome, that Babylon was destroy'd. S. Peter uses the Word in the same Sense. For by Babylon he understands Heathen Rome : but then he evidently distinguishes the Roman Church from it. (8) The co-elect Church, says he, which is in Babylon, salutes you. 1 Pet. v. v. 13.*

Hence Dr. Hammond, a Protestant Interpreter, observes, that the *nineteenth, twentieth, and twenty first* Chapter of the Apocalypse are a Congratulation with the Roman Church for her Victory over *Babylon* and Heathen Rome. In his Paraphrase on the *xixth* Chapter, v. 1. pag. 993, 994. [After these Things I heard a great Voice of much people in Heaven saying

(8) Ἀσπάζεται ὑμᾶς ἡ ἐν Βαβυλῶνι συνεκλημένη. 1 Pet. v. v. 13.

Chap. 3. ing, Alleluia, &c.] he says, *This Vision looks*
Quest 15 especially on the Heathen Religion destroy'd in
Rome, and exchang'd for the Christian. V. 6.
 [I heard as it were the Voice of mighty Thun-
 derings, saying Alleluia.] This Voice, says Dr.
Hammond, is the Acclamation of all the Nations
(that is, Christian People in them) over all the
World, thundering out Alleluias to God, for
this illustrious Enlargement of the Kingdom of
Christ, the Conversion of that Imperial City to
Christianity: which is as it were (v. 7. 8.) the
Marriage of Christ to a lovely Spouse, his Church.
And an Angel bid me (v. 9.) take notice of this,
as of the blessedst happiest Change that ever was
wrought in the World.

So that the Sum, says Dr. Hammond pag.
 992, of this Fall of Babylon, is the Destruction
 of the wicked and Heathen Rome, and preserving
 of the pure and Christian Rome, and so in Ef-
 fect the bringing that City and Empire to Chri-
 stianity.

V. The Second Opinion is, that Babylon, in
 the Apocalypse is New Rome or Constantinople,
 Head of the Turkish Empire, and that this is
 hereafter to be destroy'd by ten of its Confede-
 rate Princes. Dr. Heylin in his *Cosmography*,
 Lib. 2. pag. 207, is inclin'd to this Opinion.
 Constantinople, says he, is situated on SEVEN
 MOUNTAINS, most of them crown'd with mag-
 nificent Mosques.——On the first whereof stands
 the Ruins of Constantin's Palace.——On the
 second a fair Turkish Mosque.——On the third
 stands a stately Mosque.——On the fourth and
 fifth, the Sepultures of Selimus the first, and
 Bajazet the second. On the sixth, the Mosque
 and Sepulchre of Solyman the magnificent, num-
 ber'd

ber'd amongst the present Wonders of the World. Chap. 3:
 And on the Seventh, the Temple of S. Sophia, Quest 13
 and the Turk's Seraglio. In which respect it is
 call'd πύλος ἑπτάκορυς by Nicetas, Urbs Septi-
 collis by Paulus Diaconus, and so acknowledg'd
 to be by Janus Douša, Phineas Morison, G. San-
 dys, and others of our modern Travellers, the
 Eye-witnesses of it. So that if there be any My-
 stery in the number of SEVEN, or that the sitting
 of the great Whore on a SEVEN HEADED BEAST
 be an assur'd Direction to find out the Antichrist,
 we may as well look for him in Constantinople
 or nova Roma, where the great Turk, the
 profess'd Enemy of Christ, and the Christian
 Faith, has his Seat and Residence, as amongst the
 seven Hills of Old Rome, where the Pope resides.
 Or if his SITTING IN THE TEMPLE OF GOD 2.
 Thess. ii. v. 4, shews us where to find him; we
 may as well look for him in the Temple of S. So-
 phia, now a Turkish Mosque, as in S. Peter's
 Church at Rome, still a Christian Temple. Thus
 Dr. Heylin.

If it be objected first, that S. John Apoc.
 xvii. v. 18, speaks of (9) the great City which
 reigns over the Kings of the Earth: To this it
 may be answer'd, that it is not plain from the
 Text, whether these Words relate to the Time,
 in which S. John writ; or to the Time repre-
 sented in the Vision, Apoc. xvii.

If it be again objected, that all the Fathers,
 in a manner, understand S. John's Babylon of
 Rome, in a State of Paganism and Infidelity:
 It may be answer'd, that of this the Catho-
 lick

S

(9) Ἡ πόλις ἡ μεγάλη ἣ ἔχουσιν βασιλείαν ἐπὶ τῶν βασι-
 λεῶν τῆς γῆς.

Chap. 3. lick Church has no *Apostolical Tradition*, beyond the bare words of the H. Scripture. And the Consent of the Fathers, how unanimous soever, is not an Argument of absolute Certainty, unless they be Witnesses of *Apostolical Tradition*. Besides, how could Church Writers, without a Miracle, foresee either that *Constantinople* would be, before the year of Christ 330; or that it would be the *Head* of the Turkish Empire, before the Year 1453?

VI. The *third* Opinion is, that *Babylon* in the Apocalypse is not taken for any particular City, but for a Collection of all wicked Men. Or, that *Rome* will hereafter be conquer'd by the Turks, or other Infidels: That it will be the Head of an Infidel, and persecuting Empire: and that it will at length be destroy'd by ten of its confederate Kings, in the Manner describ'd by S. *John*.

But the *first* of these Interpretations is rather mystical, than historical. The *latter* is wholly conjectural. For tho' it is not impossible, that *Rome* may in the Time to come, be conquer'd by Infidels; that it may become the Head of an Infidel and persecuting Empire, and may be destroy'd in such a Manner, as S. *John* relates: Yet that this will happen in Effect, is what we cannot, without a Miracle, foresee.

VII. But which of these Opinions soever be true; it was very unfair, to print in the Bible these words in capital Letters Apoc. xvii. v. 5, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS, AND ABOMINATIONS OF THE EARTH, as if they undoubtedly signify'd the *Roman Church*. Whereas this Church is either

ther wholly unconcern'd in the Case, or it was Chap. 3.
by her that the Errors and Idolatry of *Babylon* Quest 15
were destroy'd.

VIII. But that, which makes this unfair Policy still worse, is that both the *Scripture* and the *Creed* were false for many Ages before the Reformation, if the Church of *Rome* be *St. John's Babylon*.

For, if the *Creed* be always true; Christ had in the Ages, immediately before the Reformation, *One, Holy, CATHOLICK* [that is, Orthodox and Universal] *and Apostolical Church, the Communion of Saints*. If the *H. Scripture* be always true; Christ has always had a Church, such as the *Scripture* describes it, that is, the *Pillar and Support of Truth*, and the Church of *all Nations*, always Orthodox, always visible, always known, always spread over the Earth.

But, if the Church of *Rome* be the *Whore of Babylon*; if she be guilty of those Abominations, with which she is charg'd; 'tis certain, that Christ, for many Ages immediately before the Reformation, had no *Visible* and *Orthodox* Church; spread over the World: He had no Church of many Nations, which in the Administration of Sacraments, in Preaching the Word of God, in her publick Professions of Faith, and in her Terms of Communion, did not authorize and require the Belief of great and grievous Errors. Consequently, both the *Scripture* and the *Creed* was false, for many Ages before the Reformation, if the Roman Church be *St. John's Babylon*.

SIXTEENTH QUESTION.

Does not the Scripture foretell a great and general
 * Apostacy. 2. Thes. ii. v. 3? *And that,*
 when the thousand years are expir'd, Satan
 shall be loos'd out of his Prison, and shall
 go out to deceive the Nations, which are in
 the four Quarters of the Earth. Apoc. xx. v.
 7. &c?

TO the FIRST, I answer, it does. But that
 the *Catholick and Orthodox Church*,
 which is *One, Holy, and Apostolical*, which is
the Communion of Saints, which is *the Pillar and*
Support of Truth, against which *the Gates of*
Hell shall not prevail, and with which *Christ*
will continue at all Times even to the end of the
World; that this Church, I say, has *apostatiz'd*,
 is wholly inconsistent, both with the *Scripture*,
 and with the *Creed*.

What *Apostacy* then does *S. Paul* foretell, 2.
 Thes. ii. v. 3.?

S. (1) Jerom thinks, it is the *Revolt* of bar-
 barous Nations from the Roman Empire.
 Not that *Christ* would come to judge the
 World, as soon as that *Revolt* should happen:
 But that he would not come before it. So
 the *Scripture* says, that after the *Destruction*
 of

* ἐὰν μὴ ἔλθῃ ἡ ἀποστασία πρῶτον, 2. Thes. ii. v. 3.

(1) *Nisi, inquit Apostolus, fuerit Romanum Imperium ante desolatum — Christus non veniet* : *S. Hieron. Epist. cli. ad Algaiam. Quest. xi.*

of *Jerusalem* Christ will come to Judgment, Chap. 3.
 S. Luke xxi. v. 24. 25. 26. 27: S. Mar. xiii. 24 Quest 16
 &c. S. Mat. xxiv. v. 29, 30, 31. Not that there
 will not be a considerable Time, betwixt the
 Destruction of *Jerusalem*, and the End of the
 World: but that the Son of God, in the Texts
 now mention'd (to keep us in a necessary sus-
 pense) thought fit to pass over the several Oc-
 currences of that Interval. If you ask me,
 why S. Paul, if he meant the *Roman Empire*,
 did not name it? To this S. Jerom answers:
 The Reason was that he might not appear dis-
 affected to the *Empire*, and so give it an Oc-
 casion of persecuting the Christians.

Others understand the *Apostacy*, 2. Thes. ii.
 v. 3, of a Revolt of *Hereticks* from the Catho-
 lick Church. As *Simon Magus*, and others
 departed from it in the first Century. As the
 Greeks revolted from it, in the eleventh Cen-
 tury; several other *Nations* in the Sixteenth;
 and the Catholick Church, may for ought we
 know, be the *National* Church of no one King-
 dom in the Universe, before the End of the
 World: As it was the Church of *all Nati-*
ons, and the *Catholick* Church in the first Cen-
 tury; tho' Catholick Religion, as far as it ap-
 pears, was not then the *National* and govern-
 ing Religion of any Kingdom or Nation
 whatsoever.

Of these two Explications of S. Paul, the *se-*
cond seems to be the more probable. If so,
 the *Apostacy*, of which he speaks 2 Thes. ii,
 has had, or may have, the Name of a *Refor-*
mation.

Chap. 3. II. To the SECOND, Apoc. xx. v. 7. &c, I Quest 16 answer, that the H. Scripture is true, altho' the *History* should contain, either a few Years more, or a few Years less, than a *Thousand*.

This Vision, says *Grotius*, of binding *Satan* for a thousand Years, *shews*, that the *Tranquillity*, which *Constantin* and his *Successors* gave to the *Church*, will be long indeed ; but that it will not continue to the *End* of the *World*.

So *Dr. Hammond*, on Apoc. xx, p. 996, And I saw another Representation, by which I discern'd, what should succeed the Conversion of *Heathen Rome* to *Christianity*, viz, a tranquillity and flourishing Estate of *Christianity* — from the Time of *Constantin's* coming to the *Empire* — And an Angel secur'd the Devil, by all ways of security, binding, locking, sealing him up, that he might not deceive and corrupt the *World* — as till then he had done, but permit the *Christian Profession* to flourish till these thousand Years were at an End, and after that he should get loose again for some Time, and make some Havock in the *Christian World* — This is the FIRST RESURRECTION, that is a flourishing Condition if the *Church* under the *Messias*. v. 6, Blessed and Holy is he, who has Part in the first Resurrection : on such the second Death [Hell] has no Power. Thus *Dr. Hammond*.

III. As this Exposition of the thousand Years appears to be the most probable : let us see from whence it may or must be dated, *Constantin*

(2) Apoc. xx. Aliud est Visum, significans tranquillitatem, que Ecclesiis per Constantinum erat primum data, autem per Successores, fore quidem longam, non tamen usque ad mundi interitum. Grotius in Apoc. xx. v. 1.

sin gave Heathen Worship a deadly Wound, Chap. 3. when he publish'd his first Edict in Favour of Quest. 16 Christians, an. Chr. 312. *But after the Emperors were Christian; Heathenism* says Dr. (3) Hammond, *still continued in Rome and in the Empire, in some Degree, till by the Coming of the Goths, and Vandals, and Huns, under Alaricus, Gensericus, and Attilas, the City and Empire of Rome was, all the Heathen Part of it, destroy'd, and Christianity fully victorious over it — The City having been taken by Alaricus and the Goths, an. Chr. 410, and by Gensericus and the Vandals an. 455.*

The publick Worship of *Heathenism* ceas'd in Rome, an. (4) Chr. 399. And this Religion was wholly, or in a manner wholly, extinct there by the End of the following Century. *Theodosius* the Younger, an. 423, speaks of *Pagans*, as if he thought there were none left in the Eastern Empire (as Dr. *Cave*, in his *Apostolici* observes pag. 315) *Pagani, qui supersunt, quanquam jam nullos esse credamus, &c.* Yet three Years after, he was forc'd to make another Law against them. *This*, says Dr. *Cave* p. 316, *it seems, was a parting Blow — For Heathenism dwindled into Nothing: and that little, that was left, Crept into Holes and Corners, to hide its Head, according to the Prediction long since of the Prophet Isaiah, Chap. ii. v. 18, 19, 20. So that, if Heathen Rome be St. John's Babylon; we may date the Ruin of it from about the Year of Christ, 500. Which shews, where the thousand Years will end,*

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For,

(3) In *Apoc. xx. v. 7.* pag. 998. col. 2. (4) *Tillemont's Emp. Tom. v. p. 305, 311, 313.*

Chap. 3. For, if these be counted from the Edict of
 Quest 16 *Constantin* an. 312; they will end in the four-
 ~~~~~teenth Century an. 1312. At which Time the  
*Ottoman*, or *Turkish Empire* had stood only  
 eleven or twelve Years: as Mr, *Whiston* ob-  
 serves [in his *Essay on the Revelation* pag. 181,  
 185.] But it is perhaps more probable, that  
 they ought to be reckon'd from the *Fall* of  
*Babylon*. For this *Fall*, and the Consequences  
 of it, are describ'd by S. *John*, in the three  
 precedent Chapters, *xvii<sup>th</sup>*, *xviii<sup>th</sup>*, *xix<sup>th</sup>*.

Now if the thousand Years be reckon'd from  
 this *Fall*, an. 500; they will end in the Year  
 fifteen hundred. And we are sensible, what  
 Tragedies in Religion have been acted since.  
 And if *Gog* and *Magog*, Apoc. xx, v. 8, are  
*L——r* and *C——n*; who knows, how far  
 their Reformatiōs may be yet push'd, before  
 the Coming of *Anti-Christ* in the End of the  
 World, tho' we have no Reason to think it to  
 be very far off?

IV. But whether the thousand Years of S.  
*John* be counted from the Year 312, or from  
 the Year 500; these Consequences will follow:

First, that the Reign of *Antichrist* did not  
 begin in the first thousand Years from the  
 Birth of Christ. For till then, and for some  
 Centuries afterwards, *Satan was bound*, Apoc.  
 xx. v. 2.

Secondly, that those were *happy*, who were  
 living Members of the *Catholick Church* in  
 the first thirteen Centuries. Because *they liv'd*  
*and reign'd with Christ*, Apoc. xx. v. 4. *This is*  
*the first Resurrection*, v. 5, to wit from Sin. *Bles-*  
*sed and Holy is he, who has Part in the first*  
*Resur-*

*Resurrection : on such the second Death [to wit, Chap. 3; Hell] has no Power, v. 6.*

Quest 16

Thirdly, that those are still *happy*, who are living Members of the *Catholick Church*. For since the Year thirteen hundred, her Faith has not been Chang'd.

Fourthly, that Mr. (5) *Whiston's Dream* of the *Antichristian State*, beginning in the Year of Christ 456, is contrary to Scripture. As his (6) *nine whimsical Demonstrations*, that the *Papacy* was to expire in the Year of Christ 1716, are contrary to Experience. And he has liv'd to see himself fairly confuted, after all the Nicety of his Calculations from the *Apocalypse*, and from the Tyranny of the *little Horn*.

V. But, if the thousand Years of *S. John* regard this mortal State, either from the Year 312, or from the Year 500; why does he suppose, that *the Souls of the Martyrs* only, and of other Saints who had not ador'd the Beast, liv'd and reign'd with Christ in the thousand Years Apoc. xx. v. 4, 5? Because none reign with Christ over the Earth at present, but either his mortal, or his blessed and immortal Servants. Of whom the words of (7) *Grotius* are very remarkable. *As Christ, says he, from Heaven reigns over the Earth, so do the Martyrs under him reign over it, as appears by the miraculous Cures done at their Shrines, and by the publick Honour,*

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(5) In his *Essay on the Revelation*. pag. 82. (6) *Ib.* p. 271, 272, &c. (7) *Sicut Christus ex coelo in terras regnat, sic & Martyres sub Christo: nempe per dona sanationum, quæ conspiciuntur apud ipsorum Memorias, & per bonam, quem ipsi Ecclesie palam habuerunt.* Grot. in Apoc. xx. v. 4.



Chap. 3. *Honour, which the Church gave them.* Nor does  
 Quest 17 *Grotius* wholly exclude the other Saints. For  
 upon the following Verse [THE REST OF THE  
 DEAD LIVED NOT, till the thousand Years were  
 over] *Except the Martyrs*, says (8) he, *and such  
 as the Grace of God made equal to them.*

## Seventeenth QUESTION.

*Does not the Spirit say expressly, that in the latter Times some shall depart from the Faith, giving ear to seducing Spirits, and to the Doctrines of Devils, — forbidding to Marry and commanding to abstain from Meats, which God has created to be receiv'd with Thanksgiving, 1 Tim. iv. v. 1. 3?*

ANSWER. **Y**ES. But did the Apostles teach *the Doctrine of Devils*, when they *commanded* the first Christians (that converted Jews and Gentiles might be more easily cemented into one Communion) *to abstain from Blood, and from Strangled Meats*, Acts xv. v. 28, 29? For were not these also *created to be receiv'd with Thanksgiving?* — since every Creature of God is Good; and nothing to be refused, if it be receiv'd with Thanksgiving, 1. Tim. iv. v. 3, 4.

Did the great and general Council of *Calcedon*, an. 451, teach *the Doctrine of Devils*; when  
 it

(8) *Præter Martyres scilicet, aut si quos Dei gratia Martyribus equavit. v. 5.*

it decreed, (1) *that it is NOT LAWFUL for a Nun Chap. 3, consecrated to God, or for a Monk TO MARRY. Quest 17* And if found to do this, they shall be EXCLUDED FROM COMMUNION? And that (2) if a Diaconissa married, and by so doing affronted the Grace of God, both She and her Husband SHOULD BE EXCOMMUNICATED? Did the first Parliament of Queen Elizabeth, when it receiv'd the 4 first general Councils, one of which is this very Council at Calcedon, approve a Synod, which teaches the Doctrine of Devils? If not; the Catholick Church does not teach the Doctrine of Devils, when she forbids Nuns, Monks, and others, who have vow'd Chastity, to marry.

Did S. Paul teach the Doctrine of Devils, 1 Tim. v. v. 11, 12, when he said of Widows, consecrated to God, they will marry, having DAMNATION, because they have cast off their first Faith given to the Church? Let us hear Dr. (3) Hammond; They will relieve themselves BY MARRYING: which is A GREAT CRIME in them, to wit, that of violating their Faith to the Church (a kind of conjugal Tie) that they would attend it alone, and not forsake it; which when they do, and return again to the World, what is it but giving the Church A BILL OF DIVORCE, AND MARRYING ANOTHER HUSBAND? I will not ask, whether

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(1) Παρθένον ἑαυτὴν ἀναθεῖσαν τῷ κυρίῳ διὰ τὴν τιμὴν τοῦ κυρίου καὶ ἑαυτὴν ἀναθεῖσαν τῷ κυρίῳ, ὡς ἡ ἐκκλησία ἡ ἡμετέρα, καὶ ἡ ἐκκλησία ἡ ἡμετέρα, καὶ ἡ ἐκκλησία ἡ ἡμετέρα. *Conc. Calced. Can. xvi. pag. 763. B. Tom. 4. Conc. Labb.* (2) καὶ ἡ ἐκκλησία ἡ ἡμετέρα, καὶ ἡ ἐκκλησία ἡ ἡμετέρα, καὶ ἡ ἐκκλησία ἡ ἡμετέρα. *Ibid. Can. xv. A.* (3) *Paraph. on 1 Tim. v. v. 11, 12. pag. 737.*

Chap. 3. whether this Divine of the Church of England  
 Quest<sup>17</sup> taught the *Doctrine of Devils*, or not? But did  
 the Apostle, whom he comments, do it, be-  
 cause he would not suffer those *Widows* to  
 marry? If not, this Impeachment of the Ca-  
 tholick Church is wholly groundless, and void.

II. But before we come to more particu-  
 lars, let us see, what the learned *Grotius* thought  
 of it. He tells us, that *S. Paul* 1. Tim. iv,  
 instructs his Disciple, (4) *especially against the*  
*PYTHAGOREAN PHILOSOPHERS, the chief of whom*  
*were addicted to Magick. A famous Man of*  
*this Sect, and one whom S. Paul describes, was*  
*Apollonius Tyanæus. For he came to Ephesus,*  
*whilst S. Timothy was living. S. Clement of Alex-*  
*andria says, 'Tis a Doctrine of the MAGICIANS*  
*[as well as of Tatian, and the Encratites]* “ to  
 “ abstain from the Use of Wine, of Creatures  
 “ which had Life, and from the Use of Mar-  
 “ riage”. Nor did they dissuade from Marriage,  
 by giving the Preference to a single Life; for in  
 this Sense Christians may do it: but they held  
 Wedlock UTTERLY UNLAWFUL, and that marry'd  
 Persons COULD NOT BE SAV'D. Thus the lear-  
 ned *Grotius*,

Dr.

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(4) *Pythagoricos maxime indicat, quorum præcipui*  
*erant Magi, & cum Dæmonibus habebant commercium.*  
*Inter hos insignis fuit Appollonius Tyanæus, qui eximie*  
*denotatur. Venit enim Ephesum vivente adhuc Timo-*  
*theo. S. Clemens Alex. Strom. iii, ἀμύλοι δὲ φεγγήδες ἐσὶ,*  
*καὶ τοῖς μάζοις οἶνον τε οἶνον, καὶ ἐμφύχων, καὶ ἀφροδισίων*  
*ἀπέχεσθαι. Non debortabantur a Nuptiis, ideo quod coeli-*  
*batum præferrent; id enim Christianis convenit: Sed plane*  
*dicebant illicitas esse nuptias, alienos esse a salute qui in*  
*Conjugio sunt, Grotius, in 1 Tim. iv. v. 1. 3.*

Dr. Hammond understands the Text 1 Tim. Chap. 3. iv. v. 1, 3, in the same manner. *Many Hereticks*, says (5) *he, there were in the ancient Church, who prohibited Marriage, and taught Abstinence from Meats as necessary, having much of their Doctrine from the Pythagorean Philosophers. Such were the Encratitæ, Montanists, and Marcionites — And indeed, that this was generally the Doctrine of the Gnosticks, appears from Clemens Alex. Stromatum Lib. 3, where speaking of them he says, (6) “ Under a pretence of Contineny, they commit a Villany against the Creation and the Creator, teaching that Men ought not to receive Marriage, nor to get Children.” And again, (7) “ There are some, says S. Clement, who affirm Marriage to be FORNICATION,” that is (says Dr. Hammond) UTTERLY UNLAWFUL, and that it is BROUGHT IN AND DELIVER’D BY THE DEVIL.*

For this both Grotius and Dr. Hammond quote the *Constitutions*, concerning ancient Hereticks. (8) *They despise Marriage, and say it is not the Work of God. (9) They say, that Men ought not to marry, and that they must abstain from*

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(5) Paraph. pag. 735. (6) Ευφώμως δὲ ἐγκρατείας δοῦναι, εἰς τὴν κτίσιν καὶ τὸν δημιουργόν, διδασκόντες καὶ δεῖν παραστῆσαι γάμον, καὶ παιδοποιεῖν. (7) εἰσὶν δὲ ποιεῖν ἀντικρὺς τὸν γάμον λέγουσι, καὶ ὑπὸ διακρίσεως τὴν τὴν παραδίδουσι δόγματιζουσιν, p. 446. (8) τὸν γάμον ἀθετοῦσιν, καὶ εἶναι τὴν δεῦ ἔργον θεοῦ λέγουσιν, Lib. vi. Constit. Cap. viii. (9) ἀγαμίαν διδάσκουσιν, καὶ χρῆσθαι ἀποχρῆν καὶ οἶνον, ἐδιδουκέναι λέγουσιν εἶναι καὶ γάμον, καὶ παιδὸν γεννησθαι, καὶ ἐρωμάτων μεταληψέσθαι . . . . . ἔπειτα δὲ ἐξ αὐτῶν ἔλεγον, μόνον δεῖν φάσκοντες χοιραῖς ἀπέχεσθαι, καὶ δὲ κατὰ νόμον καθαρὰ εἶσθαι, Ibid. Cap. x.

Chap. 3. from *Flesh-meat and Wine* ; that it is a detestable thing, to marry, to beget Children, and to eat *Flesh-meat*—some of them say, they must only abstain from *Swine-flesh*, and may eat what the *Mosaical Law* permits.

III. The *latter Times*, mention'd by *S. Paul* 1 Tim. iv. 1, are what *S. John* call'd the *last Time*, or rather the (10) *last Hour*. And consequently they include the *Apostolical Age*, and the first Centuries. In which this Prediction was literally verifi'd as to both its Parts. So that nothing but Ignorance, or something worse, could apply them to the Practice of the *Catholick Church* : which never thought Marriage of it self-unlawful (for how can a *Sacrament* be so?) tho' she has always held, that Vows, made to God, *ought to be kept*. And this the Scripture it self has taught her, Deut. xxiii. v. 21, 22.

IV. Some *Heathen Philosophers*, in *S. Pauls* Time, condemn'd Marriage : and in this were follow'd by several *Hereticks*. We have hear'd what *Grotius* says of the *Pythagorists*.

That Marriage is from the Devil, was, in the second Century, the Opinion of *Saturninus*, or *Saturninus* ; and, after him, of *Marcion*, of the *Adamites*, of *Julius Cassian*, of *Tatian* with his Followers the *Encratites* ; and in the third Century, of the *Hieracites*, and of the *Manichæans*. The *Priscillianists* also condemn'd it in the fourth Century.

i. Of

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(10) *Exxam de x. isl. 1 Jo. ii. v. 18.*

1. Of Saturninus and his sect, S. (11) *Jren-Chap. 3.* *nexus* tells us, *They say, that to marry, and to Quest 17* *beget Children, is FROM THE DEVIL.*

So Theodoret: (12) Saturninus was the first, who call'd Marriage THE DOCTRINE OF THE DEVIL.

And, S. Epiphanius: (13) Saturninus says, that to marry, and to get Children, is FROM THE DEVIL: whence the greatest Part of that Sect abstain from eating Flesh and Fish.

2. Of Marcion, Tertullian says, that (14) he rejects Marriage AS WICKED and the Work of Immodesty.

S. Clement of Alexandria says (15) the Marcionites are not chaste by their own free Choice, but out of Hatred to the Creator, — having an impious Perswasion, that it is a wicked thing to have Children. Theodoret (16) attests the Same.

3. Of the Adamites (call'd also Prodicians from Prodicus a lewd Disciple of Carpoocrates) S. (17) Augustin says, *They imitate the nakedness of*

(11) Nubere autem, & generare, a Satana dicunt esse. S. Jren. Lib. 1. Cap. xxii. (12) Τὸν δὲ γάμον ὁ πρῶτος τῷ διαβόλῳ διδασκαλίαν ἀνέμαρτε, Theodor. L. 1. Heret. Fab. Cap. iii. (13) Τὸ γάμῳ δὲ καὶ τῷ γυναικῶν, ὁ αὐτὸς ἀγῶνις ἐκ τῆ Σαταναῖ ὑπερχον λήγει. ἔδω καὶ οἱ πατέρες αὐτῶν ἐμψύχων ἀπύχονται, S. Epiphanius. Her. xxiii. §. 2. (14) Matrimonium, ut malum & impudicitie negotium reprobat, Tert. Lib. 1. con. Marc. Cap. xxiv. (15) ἡ τῇ περαιομένη γίνονται ἐγκρατεῖς, τῇ δὲ περὶ τὸν ποικιλοτάτην γὰρ . . . . τὴν γὰρ ἑσθὴν κακὴν εἶναι ἀποδείκνυται, S. Clem. Alex. Lib. 3. Strom. p. 431. C. an. 1629, 1641. (16) Κέρδων μὲν ἦν καὶ Μαγνίῳ τὴν περὶ τὴν ἀνομοσύνην, τῷ δὲ μαρτυροῦν πολέμῳ, ἵνα μὴ δια τῷ γάμῳ τὴν ἐκείνου δόξαν αὐξήσωσιν. Theodor. Lib. Her. Fab. Cap. xxiv. p. 304. (17) Adamiani, en Adam disci, cujus imitantur

Chap. 3. of *Adam in Paradise, before his Sin. Hence they*  
 Quest 17 DETEST MARRIAGE.



4. Of *Julius Cassian*, a Disciple of *Valentinus*, *Monf. (18) Tillemont* informs us, from *S. Clement of Alexandria*, that his aversion to *Marriage* and to the procreation of Children carry'd him so far, as to say that Christ did not assume a real Body of the *B. Virgin Mary*.

5. Of *Tatian*, Author of the *Encratites*, *Theodoret* says, that (19) *he and Saturninus styl'd Marriage openly THE WORK OF THE DEVIL.*

So *S. Jerom. (20) Tatian* thinks, that every *Joyning of the Male and Female is unclean.*

And *S. Jrenæus*, who writ in the second Century, *Tatian, (21) apostatizing from the Church, declared, that Marriage is lewdness and Fornication, as Marcion, and Saturninus had done.*

6. The *Hieracites*, says *S. (22) Augustin*, deny the *Resurrection*; and receive none but *Monks, Nuns, and unmarried Persons* into their *Communion.*

7. The *Manichæan* Sect consisted of two Parts: one call'd the *Elect*, or perfect *Manichæans*

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*imitantur in Paradiso nuditatem, que fuit ante peccatum. Unde & nuptias averfantur, S. Aug. L. de Her, Cap. xxxi. (18) Memoires Eccles. Tom. ii. pag. 55. (19) Σατορνίλῳ καὶ τατιανῷ περὶ παντὸς τοῦ γάμου τοῦ διαβόλου ὁμολογίας. Theod. Lib. v. Her, Fab. Cap. xxiv. (20) Tatianus omnem conjunctionem masculi ad feminam immundam arbitratur, St. Hier. in Gal. vi. v. 8. (21) ἀποστὰς τῆς ἐκκλησίας, γάμον τε ψευδὲν καὶ πορνείαν, περὶ πλῆθος Μαρκιωνι καὶ Σατορνίλῳ ἀναγορεύσας. S. Jren. Lib. i. Cap. xxxi. (22) Hieracite resurrectionem negant. Monachos tantum, & Monachas, & conjugia non habentes in Communionem recipiunt, S. Aug. Lib. de Hæres. Cap. xlvii.*

*Manichæans*; the other *Hearers*, and imperfect. Chap. 31. These alone were permitted to till the Earth, *Quest 17* to eat Fish and Flesh, to drink Wine, to marry, but not (23) *to beget Children*. (as *S. Augustin*, who was nine Years amongst the *Hearers*, assures us) nor (24) *to kill any Animal*.

The *Manichæans* (as well as the *Marcionites*) were profess'd Enemies of our Creator, whom they call'd *Satan*, *Matter*, *Darkness*, and the *Prince of the World*. I mean, the *Creator* of our Bodies, and (in their wicked System) of one of our two Souls.

*Manichæus*, says (25) *Theodoret*, calls *Marriage* the *Sanction of THE DEVIL*.

And in another Place. (26) *Manichæus* says, that *Marriage* is a *Co-operator with Matter*: and therefore he commands the *Virginal State*.

So *S. Augustin*: *The Manichæans*, says (27) he, *think and preach, that the Devil made and join'd the Male and Female*. (28) *They condemn Marriage*, says he, *without Doubt, and forbid it, as much as they can, since they forbid Generation, which is the End of Marriage*.

T

8. Of

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(23) *Moment Auditores suos, — ut, si utantur Conjugibus, conceptum tamen generationemq; devitent.* *S. Aug. Lib. de Hæres. Cap. xlii.* (24) *S. Aug. ibidem.* (25) *Τὸν δὲ γάμον [Μάνης] τὸ διαβόλε γένεσθαι φησὶ, Theod. Lib. 1. Hær. Fab. Cap. xvi. pag. 213. D.* (26) *Ὁ δὲ Μάνης τὸν γάμον τῆς ὕλης ὀνόματι σύνεργον, καὶ τίττε χαλεπὸν παρθένοιον ἐπέλευσεν, Theod. ibid. Lib. 6. Cap. xxix. pag. 304. D. an. 1642.* (27) *Manichæi opinantur, & prædicant, Diabolum fecisse & junxisse Masculum & Feminam. Lib. xix. Con. Faustum. Cap. xxix.* (28) *Nuptias sine dubitatione condemnant; & quantum in ipsis est, prohibent; quando generare prohibent, propter quod conjugia copulanda sunt. S. Aug. Hær. xlii.*



Chap. 3. 8, Of the Priscillianists S. Augustin says, (29)  
 Quest 17 This Heresy, when married People are induc'd to  
 it, separates Husbands from Wives against their  
 Will, and Wives from Husbands. For Priscil-  
 lianists attribute the making of all Flesh, not to  
 the good and true God, but to wicked Angels.

S. Leo, writing to S. Turibius, says of them :  
 (30) They condemn Marriage, and abhor the  
 Begetting of Children, in which (as in most other  
 Points) they agree with the Profaneness of the  
 Manichæans.

And the 2d Council of (31) Braga, an. 563,  
 If any one condemns Marriage, and abhors the  
 Begetting of Children, as Manichæus and Prif-  
 cillian have done, let him be Anathema.

V. All, or most of the Heresies now men-  
 tion'd, abhor'd several Sorts of Meat and  
 Drink, especially Flesh and Wine, as of their  
 own Nature unlawful. Theodoret says of these  
 Hereticks in general : (32) They command us  
 to abstain from Wine and Flesh-meat, as from  
 Things detestable.

And,

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(29) *Hæresis ista*——*Conjures, quibus hoc malum po-*  
*querit persuadere, disjungit, & Viros a nolentibus Fœminis,*  
*& Fœminas a nolentibus Viris. Opificium quippe omnis*  
*carnis non Deo bono & vero, sed malignis Angelis tribuunt,*  
*Hær. lxx. (30) Nuptias damnant, & procreationem*  
*nascentium perhorrescunt : in quo [sicut pene in omnibus]*  
*cum Manichæorum profanitate concordant. Epist. xciii.*  
*Cap. vii. Tom. 3. Conc. Lab. p. 1413 B. (31) &*  
*quis Conjugia humana damnat, & procreationem nascentium*  
*perhorrescit, sicut Manichæus & Priscillianus dixerunt, ana-*  
*thema sit. Can. xi. Tom. v. Conc. Lab. p. 838.*  
*CD. Vide etiam Can. xii, and xiii. ibidem. (32)*  
*Οἱ μὲν γὰρ [ἀσεπκοὶ] οἱ ἐδευκτῶν τέτων [δίνε, ἡ κρε-*  
*ωφαρίας] νομοθεσίαν ἀπέχεσθαι. L. v. Hær. Fab. Cap. xxix.*  
*pag. 316 D.*

And, in particular, of *Saturinus, Marcion*, Chap. 3. and *Tatian*, he says : (33) *Tatian learn'd, from Quest 17 Saturinus and Marcion, to detest Marriage, and the Use of Flesh-meat, and of Wine,——From which they abstain, and abominate them as wicked.*

*S. Augustin* tells the *Manichæans* : (34) *You say, that when the sensitive Soul leaves the Flesh, an excessive Filth insues ; and that therefore the Soul of those is defil'd, who eat Flesh-meat. The Manichæans held also, that (35) Wine is the Gall of the Devil.*

Of the *Priscillianists* *S. Augustin* says : (36) *They abstain from Flesh-meat, thinking it to be unclean.*

And the 2d Council at *Braga* : (37) *If any one thinks Flesh-meats to be unclean, which God*

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gave

(33) Ἐγγίοντο [παπῶδες] ἀπὸ Σατυρίνου καὶ Μαρκίου καὶ τῶν γὰρ αὐτῶν ἐδιδόττεσθαι, καὶ τὴν τῶν ἐμψύχων, καὶ τὴν τῶν θείων μετέληψιν — ἀπέχοντα δὲ τούτων ὡς πονηρὰ μυστήρια. *Theodor. L. i. Hær. Fab. Cap. xi. pag. 208.*

(34) Dicitis, cum anima carnem deseruerit, nimias sordes reliquas fieri, & ideo eorum, qui vescuntur carnibus, animam coquinari. *L. de Mor. Manich. C. xv.* (35) Nam & Vinum non bibant, dicentes, Fel esse Principum tenebrarum, cum vescantur uvis. *S. Aug. Hær. xlii. Jam vero que tanta perversitas est, Vinum putare fel Principum tenebrarum, & uvis comedendis non parcere ? L. de Mor. Manich. Cap. xvi.* (36) Carnes tanquam immundat & scas etiam ipsa Priscillianistarum Hæresis deuitat. *Hær. lxx.* (37) Si quis immundos putat cibos carniū, quos Deus in usus hominum dedit ; & non propter afflictionem corporis, sed quasi immunditiam putans, ita absteineat ab eis, ut non olera cocta cum carnibus prægustet, sicut Manichæus & Priscillianus dixerunt, Anathema sit. *Braccar. ii. an. 563. Can. xiv. pag. 838 D E. Tom. 5. Conc. Labb.*

Chap. 3. gave for Men's Use; and, not by way of Mortification, but for their suppos'd Uncleanneſs, abſtains from them ſo, that he will not even taſte Herbs boil'd with Fleſh, as Manichæus and Prifcillian have taught; let him be Anathema.

VI. At the ſame Time, this Synod ſhews us the Difference, betwixt the Doctrinè of Catholicks, and that of Manichæans and Prifcillianiſts. Catholicks abſtain'd from Fleſh-meat at certain Times, by way of Mortification, propter afflictionem corporis. A Manichæan abſtain'd always from it, thinking it to be unclean, quaſi immunditiam putans: and therefore he was a Heretick, ſuch as S. Paul foretold, 1 Tim. iv. v. 3. But to ſuppoſe, the Catholick Church engag'd in the ſame Error, is little better than Stupidity. For is he not ſtupid, who can perſwade himſelf, that it is unlawful to abſtain from Fleſh-meat, by way of Mortification? But it is only for this End, that Catholicks are forbid to eat Fleſh at certain Times of the Year: and not becauſe the eating of it is of itſelf unlawful. Whether then is the harder Task? To excuſe in this the Catholick Church from Error? Or to excuſe thoſe from Error or Stupidity, who accuſe her of it? For if ſome ſenſual Catholicks are ſo far Manichæans, as to indulge their Appetite in the Uſe of Meats not abſolutely forbid, either by Intemperance, or by Coſt and Delicacy: theſe, as they feel nothing of Mortification, for which alone Abſtinence is commanded; ſo they act directly againſt the Intention of the Catholick Church, and againſt the End of the Precept, whiſt they obſerve the Letter: and are too nearly ally'd to thoſe religious Hypocrites, who, in the Lan-  
guage

guage of the Gospel, have receiv'd their Reward. Chap. 3,  
Quest 17

VII. *The Apostle indeed, says S. (38) Jerom, rejects those, who forbid Marriage, and commanded Men to abstain from Meats, which God has created to be us'd with Thanksgiving. But he means Marcion and Tatian, and the other Hereticks, who proclaim a continual Abstinence, to reject, to despise, and to abominate the Works of the Creator. But we both praise every Creature of God, and think, that it is better to be lean than to be fat, to abstain than to be luxurious, and to fast rather than to be full.*

S. Chrysostom says upon the same Text : (39) *S. Paul speaks this of the Manichæans, of the Encratites, of the Marcionites, and of the rest of their Crew, that in the latter Times some will depart from the Faith. Do not wonder, says he, if some at present, apostatizing from the Faith, are engag'd in the Jewish Superstition. The*

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Time

(38) *Reprobat quidem Apostolus, 1 Tim. iv. v. l. eos qui prohibebant Nuptias, & jubebant cibis abstinere, quos Deus creavit ad utendum cum gratiarum actione : Sed Marcionem designat, & Tatianum, & ceteros Hæreticos, qui abstinentiam indicunt perpetuam, ad destruenda, & contemnenda, & abominanda opera Creatoris. Nos autem & Creaturam omnem laudamus Dei ; & maciem sagine, abstinentiam luxuria, jeiunia preferimus Saturitati. S. Hieron. Lib. 2. Con. Jovin. Cap. 2.*

(39) *Περὶ μανιχαίων, ἡ ἐγκρατιῶν ἢ τῶν μαχημένων, καὶ παντὸς αὐτῶν τῆ ἐργασίας τὰ τοιαῦτα φ. σιν, ὅτι ἐν ὁσέροισι καί τοις ἀποσπώνται πνεῖς τῆς πίστεως—μὴ θαυμάσις φησὶν, εἰ γὰρ ἀπὸ τῆς πίστεως πνεῖς ἀποσπώντες ἐπὶ ἰουδαΐζουσιν. ἔπειτα καί τοις ὅτι γαλεπωτεροὶ αὐτοῖς ὁ τῆς πίστεως μετασχηκότες, τοις ἐρῶσονται ἢ μᾶλλον ἢ αὐτῶν, ἀλλὰ καὶ μᾶλλον γάμων, καὶ πάντων τῶν αἰσθητῶν ἐνέθελοι συμβεβληγὴ εἰσαρχέσθαι. S. Chrysost. in 1 Tim. iv. v. l.*

Chap. 3. *Time will come, when Christians will do this in Quest 17 a more wicked Manner, not only in regard of Meats, but even of Marriage, and of all such Things.*

Theodoret says on the same Text : (40) *They call both Marriage, and many sorts of Meats DETESTABLE, to affront the Creator. Theophylactus understands the Words of S. Paul in the same Manner.*

S. Augustin tells the Manichæans : (41) *When the Apostle had said, 1 Tim. iv. v. 3. to abstain from Meats, &c. he adds, v. 4. for every Creature of God is good.——THIS YOU DENY. With this Intention, this Will, under this Persuasion, you abstain from such Meats, that they are evil, and unclean BY NATURE. In which doubtless you blaspheme their Creator. It is this, that belongs to THE DOCTRINE OF DEVILS! Do not wonder then, that this was prophecy'd of you so long since by the H. Spirit.*

And in another Treatise : S. Paul, says (42) *he, evidently meant the Manichæans, when he said,*

(40) Μυσταῖον γὰρ καὶ τὸν γάμον, καὶ τῶν βρωμάτων τὰ πλείστα ἀποκαλύσιν, ἵνα τῶν τοιούτων συνεργὸν ἐνυστερίσωσι  
Theod. in 1 Tim. iv. v. 3. (41) Cum Apostolus dixisset, abstinentes a cibis, &c. secutus ait, — quoniam omnis Creatura Dei bona est, — Hæc sunt quæ negatis. Hoc animo, hac voluntate, hac opinione, ab Esca huiusmodi temperatis, quod — natura male & immunda sint. Qua in re Creatorem earum sine dubio blasphematis, Hoc est quod pertinet ad Doctrinam Demoniorum. Nolite ergo mirari, hoc de vobis tanto ante a Spiritu Sancto prophetatum. Lib. xxx. con. Faus. Cap. v. (42) Apertissime istos [Manichæos] significavit, cum dicit; in novissimis temporibus, futuros quosdam, prohibentes nubere, abstinentes a cibis, quos Deus creavit. Lib. con. Adimantum. Cap. xiv.

said, that in the latter Times there will Chap. 3.  
be some forbidding to marry, and abstaining Quest 17  
from Meats, which God has created. Thus  
S. Augustin.

Hence S. Leo : (43) *Abstinence*, says he, indeed is profitable, which being us'd to a spare Diet, curbs the Desire of Delicacy. But wo be to the Doctrine of those [the Manichæans] who sin even by fasting. For by condemning the Nature of Creatures, they affront the Creator ; and say, that Men are defil'd by the Use of those Things, which they suppose to have been made by the Devil, not by God. But you, the holy Offspring of your Catholick Mother, whom the H. Spirit has instructed in the School of Truth, use your Liberty with due Moderation, knowing that it is good to abstain even from lawful Things ; and when you ought to live in a more mortify'd manner, so to distinguish betwixt Meats, that their Use MAY BE REMOV'D, NOT THEIR NATURE CONDEMN'D.

VIII. If the Apostles had commanded the first Christians, Acts xv. v. 28, 29, to abstain from eating Blood and strangled Meats, by way of Mortification ; their Precept must, or at least

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(43) *Utilis quidem est abstinentia, quæ parco assueta victui, deliciarum cobibet Appetitum. Sed ve illorum dogmati, apud quos etiam jejunando peccatur. Damnant enim creaturarum naturam in Creatoris injuriam ; & contaminari asserunt iis, quorum non Deum, sed Diabolum conditorem esse definiunt. Vos autem Catholicæ Matris sancta generatio, quos in schola veritatis Spiritus Sanctus erudit, libertatem vestram congrua ratione moderamini, scientes quia bonum est etiam a licitis abstinere ; & cum castigatius vivendum est, ita discernere cibos, ut eorum submoveatur usus, non natura damnetur. S. Leo Serm. iv. de Jejun. Quadrag. Cap. iv.*

Chap. 3. least might, still have been in Force. As it  
 Quest 17 was observ'd in many Parts of the Catholick  
 Church, long after the first Centuries. But  
 it is more probable, that the whole Intention  
 and End of that Injunction was only to make  
 it more easy for converted Jews to enter into  
 the same Society with converted Gentiles. And  
 as the general End of this Precept expir'd af-  
 ter the first Ages ; so the Obligation of it  
 ceas'd. For all human Laws, as such, are  
 subject to this Rule. *And since the present  
 State of the Gentile Church is such, says S. (44)  
 Augustin, that no carnal Israelite appears in it :  
 what Christian is now so nice, that he will not  
 touch Thrushes, or smaller Birds, unless their  
 Blood be spilt ? Or will not eat a Hare [or Rab-  
 bet] if kill'd by a Stroke of a Hand on the back  
 of the Neck, without a bloody Wound ? And  
 those few Christians, perhaps, who are still afraid  
 to touch these Things, are laugh'd at by the rest :*

IX. But when did the Practice and Precept  
 of abstaining from *Flesh* on certain Days, be-  
 gin in the Catholick Church ? Of this every  
 one is at Liberty to think as he pleases. The  
 Practice might be, or was from (45) the Be-  
 ginning. But it is probable, that the Precept  
 was not every where receiv'd, till after the fifth  
 Century.

Eighteenth

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(44) *At ubi Ecclesia Gentium talis effecta est, ut in ea  
 nullus Israelita carnalis appareat : quis jam hoc Christianus  
 observat, ut turdos vel minutiores aviculas non attingat,  
 nisi quarum sanguis effusus est ? aut leporem non edat, si  
 manu & cervice percussus, nullo cruento vulnere occisus est ?  
 Et qui forte pauci adhuc tangere ista formidant, ceteris  
 irridentur. S. Aug. Lib. xxxii. con. Faustum. Cap.  
 xlii. (45) Nat. Alexandre, in Sæc. ii. Dissert. iv.  
 Art. ii.*

# Eighteenth QUESTION. Chap. 3: Quest 18

*Is the Church in Communion with the Bishop and See of Rome, the Catholick Church?*

ANSWER, **F**OR this there are chiefly Two Arguments.

*First.* That is the Catholick Church, from which all Christian Sects have been cut off in their respective Times. But all Sects which are, or ever were in Christendom, have, in their respective Times, been cut off from the Church in Communion with the Bishop and See of Rome, which S. [1] *Cyprian* calls the principal See, from whence the Unity of Priesthood is risen.

In the first and second Century, besides *Philetus*, [2] who deny'd the Resurrection, and [3] *Hymenæus* and *Alexander*, whom S. *Paul* deliver'd to Satan, that they might learn not to blaspheme; the Disciples of *Simon* the Sorcerer, of *Menander*, the *Gnosticks*, the *Cerinthians*, the *Nazaræans*, the *Ebionites*, the *Nicolaites*, the *Cainites*, the *Elcesaites*, the Disciples of *Saturninus*, of *Basilides*, of *Carpocrates*, of *Valentinus*, of *Marcion*, of *Tatian*, the *Ophites*, the [4] *Montanists*, and the *Adamites* were cut off from her.

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In

[1] *Petri Cathedram, atq; Ecclesiam principalem, unde unitas sacerdotâlis exorta est.* S. *Cypr.* Ep. lv. [2] 2 Tim. ii. v. 17. 18. [3] 1 Tim. i. v. 19. 20.

[4] But did not Pope *Eleutherius*, or rather Pope *Victor* favour the *Montanists* in the Beginning? By Misinformation he did. But when *Praxeas* had given him a true Account of their Doctrine, he cut them off from his



Chap. 3. In the third and fourth Century, the *Theo-*  
 Quest 18 *dotians*, who held that Christ was only a Man,  
 the *Novatians*, the *Sabellians*, the *Manichæans*,  
 the *Hieracites*, the *Donatists*, the [5] *Arians*,  
 the *Macedonians*, whom the second General  
 Council calls [6] *Semi-Arians*, the *Apolinarians*,  
 the *Messalians*, and the *Priscilianists* were cut  
 off from her.

In the fifth Century, the *Pelagians*, the *Ne-*  
*storians*, and the *Eutychians* were cut off from  
 her. And the two last Sects continued sepa-  
 rated from her in the sixth, and are not yet  
 extinct.

In the seventh and eighth Century, the [7]  
*Monothelites*, so call'd because they believ'd on-  
 ly

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his Communion, as a wicked Sect. Tillem. Mem. Ec-  
 cles. Tom. 2. pag. 713. col. 2. [5] Did not Pope  
 Liberius an. 357, condemn S. Athanasius, communicate  
 with the Arians, and sign their Creed? He did very ill,  
 of which see Monsr. Tillemont, Tom. 6. pag. 419. But  
 1st. In the Creed, which he sign'd, to regain his See, after  
 he had been two Years banish'd from it, (which Creed was  
 the first at Sirmium, an. 351.) the Arian Error was  
 not express'd. 2ly. The Bishops, with whom he communi-  
 cated, did not profess it in such Terms, as could not possibly  
 bear a Catholick Interpretation. For even the 2d. Creed  
 at Sirmium, how wickedly soever intended, was capable  
 of this Sense. 3ly. He condemn'd the Person, not the  
 Doctrine of S. Athanasius. 4ly. When in a peaceable  
 Possession of his See, he soon repented of what he had  
 done, made Profession of the Nicene Creed, and  
 reconcil'd himself to S. Athanasius, says Monsr. Du  
 Pin, Vol. 2. pag. 63, of the English Translation of his  
 Bibliotheque. [6] Καὶ τὴν τῶν ἡμαρτανῶν, ἡγῆται πρὸς  
 μαρτυρίαν. Can. 1. p. 946 E. Tom. 2. Conc. Labb.  
 [7] Did not Pope Honorius favour the Monothelites?  
 He did. But the Catholick Church had not then condemn'd,  
 or examin'd their Error: Nor were they, at that Time,  
 a separate Sect,

by one Will in Christ, and the *Iconoclasts*, or *Image-breakers*, were cut off from her. Chap. 3.  
Quest 18

In the ninth Century, the *Manichæans* appear'd. And some of the former Sects continued in the tenth.

In the eleventh Century, the *Berengarians*, who deny'd the real Presence of the Body and Blood of Christ under the Sacramental Signs, and the *Greeks*, under *Cerularius*, were cut off from the Church in Communion with *Rome*. So were the *Vaudois*, or *Waldenses*, in the twelfth.

In the thirteenth Century, the *Albigenses* were cut off from her; and the *Wickleffites* in the fourteenth. In the fifteenth Century, the *Hussites*, call'd *Calixtins*, because they held, that the Laity is commanded to drink of the Chalice, were cut off from her,

So were the *Lutherans*, the *Calvinists*, the *Anabaptists*, and the *Socinians* or *Anti-Trinitarians*, in the sixteenth Century; and the *Quakers* in the seventeenth.

Since the Beginning of the eighteenth Century, Mr. *Whiston* and Dr. *Clarke* have endeavoured to resettle *Arianism*: a Heresy, which was so long since, and so justly condemn'd by the Catholick Church in the first general Council an. 325, and by all both Greek and Latin Fathers since, as by S. *Athanasius*, S. *Basil*, S. *Gregory Nyssen*, S. *Gregory Nazianzen*, S. *Chrysostom*, S. *Hilarius*, S. *Ambrose*, S. *Jerom*, and S. *Augustin*. And if the new Reformers succeed at Home, in this wicked Attempt, what can they expect, but the Pity, if not the Indignation of all good Men, and the Censures of the Catholick Church?

II. The

Chap. 3. II. The *Second* Argument is this. If the Quest<sup>n</sup> Gospel and the Creed be always true, Christ has always upon the Earth, a Church, which is *the Communion of Saints*, which is *One, Holy, Apostolical, Universal, and Orthodox*. If *One*, it is not in separate and disagreeing Communions. If *Holy*; it is never guilty of teaching wicked, idolatrous, profane, and unreveal'd Doctrine. If *Apostolical*; it has both its Pastors and its Faith (in an uninterrupted Succession, and within its own Communion) from the Apostles. If *Universal*; it is always in Being, always known, always visible. If *Orthodox*; it never misleads us, either in the first or in the secondary Articles of Religion, nor does it state the Terms of Communion wrong. Indeed how can *the Communion of Saints* do this? And is she not a *sure Guide*, if she cannot do it? Hence Catholicks say, that the Universal Church is INFALLIBLE, in deciding Controversies of Religion. But by this INFALLIBILITY (as far as Faith is concerned in the Question) nothing else is meant, but only the *perpetual Orthodoxy of the Universal Church*. For the *Infallibility* of the Pope (which some Catholicks assert, and others deny) is not any Article of the Catholick Religion.

III. If it can then be prov'd, that the *Properties* now mention'd, of the Catholick Church, agree to any other Society upon Earth, distinct from the Church in Communion with the Bishop and See of *Rome*; that Society is the Catholick Church. But, if no such Society can be found, the Case is alter'd.

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